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Brethren Missionary

HERALD

Volume 54, Number 1 January 15, 1992

"JAMMERS" Jump for Japan

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Ike Graham, missionary to Japan, tells a true story about Yuki Murakami

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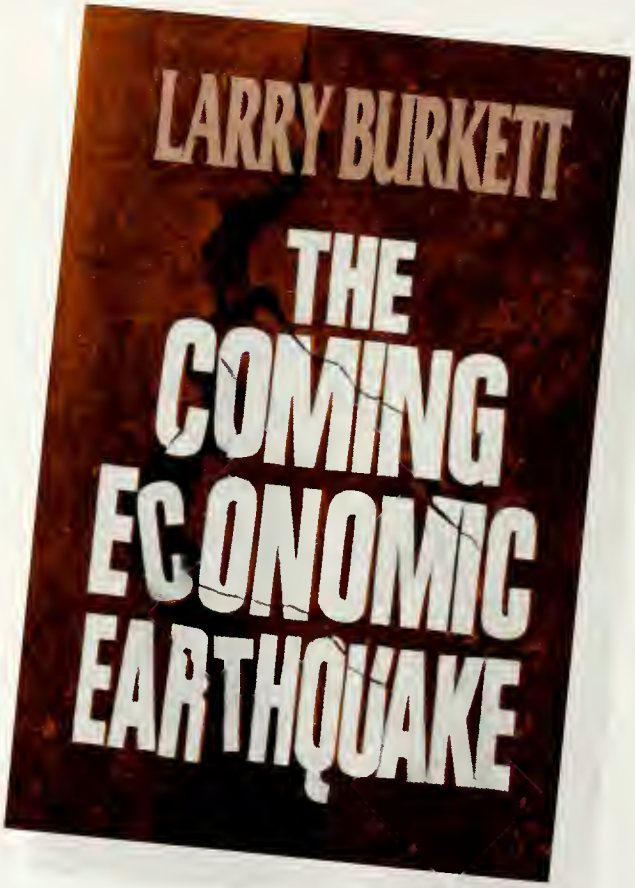
PREPARE YOURSELF!

In *The Coming Economic Earthquake*, respected financial counselor Larry Burkett takes a sobering look at the impending financial crisis that is poised over America. During the 1990s we will face the greatest financial collapse in our history. As massive national debt exceeds the total net worth of the U.S. government, the ever increasing need for new revenues will bring major tax revisions and soaring interest rates. Inflation will influence the daily decisions we all make. As people seek to maintain eroding lifestyles, more and more will declare bankruptcy.

In his provocative, easy-to-read style, Burkett discusses how government programs that sprang from the Great Depression of the 1930s have contributed to a national debt that's out of control. He also touches upon the future and how the church may be impacted by the cashless system that is likely to evolve from the ashes of the economic collapse.

Larry Burkett is founder and president of Christian Financial Concepts, Inc., a ministry dedicated to teaching God's principles for financial management. His daily radio broadcasts are heard on more than 1,000 outlets around the world, and his extensive seminar ministry has been presented via video and audio cassette in thousands of churches.



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How About Two Isaacs for One Moses?

The Newest Addition to the Christian Market

by Charles W. Turner

Do you remember when you were just a kid and you spent all of your pennies, or was it a nickel, for some gum and a baseball card? As a boy, I was a baseball fan and I collected baseball cards. Some of those old cards are now worth hundreds of dollars. Back then card-swapping was a method of seeking to outguess the other fellow as to who would be the rookie of the year. You could also take a risk and hold onto a card to see if an unknown player would go on to riches and fame. It was a day when there were real heroes like Jimmy Fox, Lou Gehrig and later on, Bob Feller.

It was great to have one of those valuable cards, but in order to get one it required some measure of luck. Actually I would have preferred to have traded the gum in the package because for some reason I never really trusted that stuff. I wondered what the main ingredient in the gum was. Anything that lasted that long had to either be rubber or, as a friend told me one day, the base compound was from horses' hooves.

Well, card-swapping has become a spiritual matter. Now our church kids no longer have to only trade cards of guys with 20 million dollar contracts. These baseball cards, football cards, tennis cards and golf cards have new competition. It is the Bible trading cards. C&D of Dallas and Re-Ed in South Bend, Indiana, are offering children a set of Bible character cards. (So far no gum has been included like Topps used to do.) There are ten sets, including a fully clad Adam and Eve.

There are exciting possibilities when all 90 Bible character cards are collected. A child may be able to win a free trip to camp next year. But what about the swapping and the value placed on each card? Is Moses worth two Isaacs or what about four John the Baptists for one Jonah? By now, I trust, you have caught the tenor of this little discourse. It seems there are no lengths that the religious market will not go in order to copy the world with all of its faltering accomplishments. I thought we had hit bottom several years ago when we were introduced to sweaters for our pets with "Jesus Loves You" knitted on them.

In thinking about this, a question came to mind. What is the value of one life compared with another? I am not certain that God places distinct division lines or value on people the same way we do. Yet Jesus speaks of the greatest of those born among women. His reference to John was impressive. There is also the emphasis on the importance of what individuals choose to do with their lives. Just as there is dedication and commitment to attain goals in the secular realm, there should be even more dedication to the cause of eternal things. It is a matter of values. The cause of Christ is of much greater importance than the temporal values of this world. Paul stressed, in athletic terms, the running of the Christian race as well as the battle of the spiritual soldier to attain unto the work of the Lord.

Well, on second thought, I think I would rather have Christian young people admire a card of Elijah than an overpaid sports figure. There is also another advantage—none of that awful gum is included in the package.

Yes, I will take your Moses for two Isaacs, if you will throw in a Jeremiah for good measure. But if you find a Daniel somewhere, let me know. I always admired that fellow for his courage. Besides that, he had a special way with lions.

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Herald Magazine Policy

As enacted August 1, 1986

After considerable discussion on the Brethren Missionary Herald Board a new emphasis of direction for our magazine was established by the following motion:

1. It is the purpose of the BMH magazine to communicate to the members of the Fellowship of Grace Brethren Churches the news of its ministries and the current state of the church.
2. This shall be accomplished through news reporting editorials, articles and advertisements from the FGBC boards and interviews of persons best qualified to present information of general concern.
3. The content of the BMH magazine is determined by the Executive Editor under guidelines established by the BMH Board of Trustees. It is not the organ of any single interest, but seeks to serve the general interests of the entire FGBC in pursuing its Scriptural goals.

Seconded and passed by unanimous vote of the Board.

With your cooperation we would like to add a new monthly feature in the *Herald* magazine called Children's Ministries. Our Grace Brethren churches are coming up with innovative, exciting ideas for teaching missions to young children. Because so many children accept Jesus as their Savior at a young age, Children's Church can play a vital role in helping them to grow in their love for God and others. Sunday school becomes a place where not only Bible stories are told, but biblical principles are taught in practical ways too.

Send YOUR ideas to: Herald Magazine
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The Jammers

The JAMMERS (**J**esus **a**nd **M**e'**ers**) of the Grace Brethren Church of Norton, Ohio, recently got *moving* about missions in Japan. They studied about Japan's desperate need to know the one true God rather than the many idols presently worshiped. Afterwards JAMMERS "Jumped for Japan." They had to answer a review question correctly which made them eligible for ten jumps on the trampoline. Another fun event was a relay race in which they had to pick up *Teddy Grahams* with chopsticks. This was to remind them of two of our own missionaries—**Teddy** Kirnbauer and the **Grahams**. They also sang "The Odells Live in Japan" to the tune of "The Farmer in the Dell." The JAMMERS are definitely excited about missions!

YUKI: A True Story

by Ike Graham

Yuki Murakami was only 17 when we met her. She was a typical Japanese high school student—quiet, subdued, polite. We had no idea of her inward struggles or of the heartache she would bring to her family and us. We were also unprepared for the incredible work of grace God would perform in her and the encouragement it would provide.

We first met Yuki one summer when she came to visit her aunt, Kayoko Hirata, a faithful member of the Grace Bible Church in Itami, Japan. On Sundays she came to worship services with the Hiratas and soon joined in other meetings and Bible studies with her cousin, Junko. During those days she heard the gospel repeatedly at church and at the Hiratas. The Holy Spirit began to open her heart to receive the message of the glorious gospel. One day I asked her if she understood that she was a sinner separated from God. She nodded. After explaining to her again the significance of Christ's death, I asked her if she believed in Jesus. She said that she did. We all rejoiced at the marvelous grace of God which opens hearts here in this spiritually dark land.

When Yuki returned home to Nagoya, she and her mother, Mrs. Murakami, began attending a church which I had recommended to them. At first, Yuki enjoyed the company of the other Christian teenagers and helping with child care. However, working with the children kept her from the worship service, and the lack of spiritual food soon began to have its effect. At school, a friend introduced Yuki to a boy who liked her. They went out together, and their relationship deepened emotionally. Soon Yuki stopped going to church or even coming home at night. Worried, Yuki's mother called the school. The principle informed her that Yuki had been skipping school and was jeopardizing her graduation. Blaming the church for her daughter's behavior, Mrs. Murakami called her sister, Mrs. Hirata, and asserted, "If this is the kind of god you worship, I don't think that he's as wonderful as you say."

Ike and Nancy Graham, Ben, Seth, Rachel, Joel.

Yuki's relationship with her family deteriorated until she threatened to leave for good. Mrs. Hirata encouraged Yuki and her mother to come see me. I was concerned. Would my Japanese be good enough to communicate effectively with them? How could I help if the other pastor couldn't? I had to do what I've done so many times since coming to Japan—pray.

On a cold November evening we came together to talk. At times the discussion between Yuki and her parents was heated and filled with tears, but there was no change in her heart. As we made our customary parting bows, I said to Yuki, "In America we don't bow. Christians hug each other." I gave her a big hug, and she began to weep. Broken hearted, she cried, "I think you are right. My so-called friends are just using me. I don't really think that they love me."

When she returned to Nagoya, Yuki ended the harmful relationships and began attending church regularly with her mother. Through Yuki's changed life, Mrs. Hirata's testimony, and the powerful Word of God, the Holy Spirit began to stir Mrs. Murakami's heart.

In April, Mrs. Murakami was hospitalized because of a neck injury. Her neck was put in traction, and she was not allowed to move. While she lay flat on her back, she began complaining. With tears of pain heating her cheeks, she cried out to God, "Why? Why? Why?" Suddenly, she realized that her cries to God meant that she believed in Him. The Holy Spirit through His quiet, irresistible drawing was preparing and opening her heart.

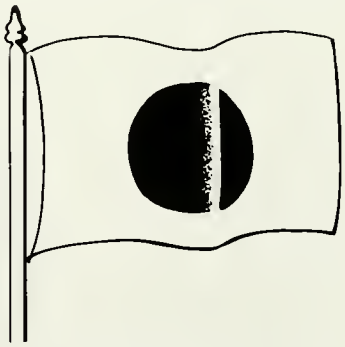
Even though the train ride was over two hours, Mrs. Hirata visited her sister in the hospital as often as possible. It was worthwhile. The Holy Spirit through His powerful word opened the heart of Mrs. Murakami. Flat on her back in the hospital, with tears streaming down her cheeks, Mrs. Murakami confessed her sins to Jesus Christ and immediately experienced a forgiven and cleansed heart. It was a dark June night, but Mrs. Murakami says the experience was as clear as the morning sun rising in the window.

When Mrs. Murakami got out of the hospital, Yuki cut her job to part time in order to take care of her mother. We praised God for Yuki's compassion and care. But our enemy had not given up. Since Mrs. Murakami could not go to church, Yuki did not attend either. Again, she began that subtle drift away from the Word of God. She became interested in a man at work who was not a Christian. "It won't hurt only to date him," she rationalized. As the relationship progressed, Yuki slipped farther from her faith and her family. Grieved, Mrs. Murakami finally visited Itami and related to me that Yuki was living with her boyfriend in a nearby town. Mrs. Murakami cried heavily as she clung to my shoulder expressing her sadness over Yuki. Mrs. Hirata and her husband could do nothing except stand with their heads bowed. In the following days we prayed urgently for Yuki.

I never cease to be amazed at the way my Father hears prayers and works in the hearts of people! In August 1991, Yuki came to visit her aunt in Itami. When I heard she was coming, I made sure that she came to see me. When she was seated in my office, I asked her, "Do you consider yourself a Christian?"

"Yes," she answered.

"Don't you think living with your boyfriend is sin?" I responded. She agreed that it was, but insisted that she was a Christian. I asked her to come back again so that we could talk about this. The next day she returned, accompanied by her boyfriend. I explained to them from the Bible about real love. I told them that if they did not repent, we could not fellowship with them. Then I asked if she would repent and forsake her sin. My heart sank like a huge rock when she said she couldn't. With heavy hearts, we parted company that day. After they left, I prayed, "Father, if Yuki really is your daughter, then please bring her to yourself."



Several days later, the movie, *The Bible*, appeared on Japanese TV. Yuki and her boyfriend watched it. "You don't really believe in the creation do you?" Yuki's boyfriend asked her. Yuki affirmed that she did, and began to relate what I had taught her. The discussion evolved into a heated debate. As Yuki prepared for bed that night she confessed to God, "I've been a fool. I've been selfish and sinful. Oh God, please forgive me." The next day she left her boyfriend and returned to her parents' house in Nagoya.

At the end of August, Yuki returned to Jesus Christ and to our fellowship at the Grace Bible Church. She has already completed book one in the Navigator series called "Learning the Christian Life." Please continue to pray that the light of God's grace would continue to penetrate the darkness and change hurting hearts in the land of Japan.

Ike and Nancy Graham have been Grace Brethren missionaries in Japan since 1978.

La Iglesia Evangelica De Los Hermanos:

It was mid-December 1987. Alberto Abner Solano Lumbi crossed the U.S. border from Nicaragua with the bittersweet emotions of a man alone, but in God's hands. Behind him were five years of training/ministry at Central America Mission's (C.A.M., International) Nicaraguan Bible Institute in Managua; five years of successful pastoring in Nicaraguan churches; two years as National Coordinator of Evangelism; a year and a half as director of a Bible school in Granada. More recently behind him were six months of agonizing prayer that God would grant a visitor's visa to the U.S. in order to avoid imprisonment by the Sandinistas for refusing to serve in the army against the Contras.

But now behind him in Nicaragua was a beautiful wife with their three children—when would he see them again? Where was God going to lead? He could not go back to Nicaragua. Would he need to go to Canada or some other Central or South American country? Where would God free him to be a minister of the gospel—his heart's greatest desire? Abner prayed, "Call to Me, and I will answer you, and show you great and mighty things, which you do not know" (Jer 33:3).

Nelly and Abner Solano, Manuel Correl (Spain), and Tony Ramirez (in whose home Abner leads a Bible study).

At the invitation of Don Collins (Northwest Area Representative for C.A.M., International), Abner traveled to Yakima, Washington.

Forty-five minutes away, three men, independent of one another, felt God tug on them to pray for the founding of a ministry to reach the nearly forty percent Hispanic population in the Yakima Valley. It was not long before an answer began to take shape.

In mid-January 1988, God brought Pastor Dwight Cover (Grandview), Pastor Don Farner (Sunnyside), and Pastor Rodger Williams (Mabton) into contact with Don Collins. The result? The concept of La Iglesia Evangelica De Los Hermanos en Mabton.

After more than nine months of repeated setbacks, which drove many to their knees, Abner was granted permanent residence in the U.S. on January 17, 1989. Sixteen months after the idea of the church was conceived, Abner could finally begin his ministry. Three months later his family was granted admission to the States to join him, ending seventeen months of separation.

During all of this time, God brought many people together in prayer and sacrificial love to see the Hispanic church born. One of them was Hector Mendez. Hector had been a bilingual member at Grandview GBC for five years but was admittedly frustrated with his level of involvement in ministry. When the announcement came of intentions to start a Hispanic church, he became excited to help in any way possible.

Now Hector is a deacon in the church and his wife is the treasurer. As a singer, it is his goal to praise God's presence in his songs. He regularly sings and preaches at the Gospel Mission in Yakima as a part of the leadership training that Pastor Solano has established.

A Tribute to God's Grace and Power

Hector is developing an increasing burden to go into full-time ministry.

He began a Bible study with four others in his home in February of this year. "Before I knew it," he says, "others heard of the study and started to come. In three weeks we were up to twenty people, ages 13–20. Six have made a commitment to trust Christ."

Change such as has occurred in Hector's life, is having an impact. There is today a church with an average of 50 Hispanics attending on Sunday, "a statistic which" tells only part of "what is being done in the community."

To address the poverty among many Hispanics, the church has established a clothes bank. In 1990 they ministered to more than sixty-one families, and in 1991 well over 200 families came through the doors. To overcome barriers of illiteracy, God has provided for videos to help instruct learners.

"Call to Me, and I will answer you, and show you great and mighty things, which you do not know." (Jer 33:3)

Eva Garcia, a mother of eight who trusted Christ in 1987 through a Pentecostal ministry, said, "I did not grow much until I became acquainted with the Spanish Grace Brethren Church through [Abner], and since then I have received food provisions, clothes through the Clothes Bank, financial help to buy glasses, and help from the pastor and other believers in repairing my house. I have also received blessings in my Christian life. Each time I attend church, I learn much about the Bible. I feel that I have grown and I am comfortable in communion with other Christians. I feel a part of one big family where we respect each other, we love each other, and we feel the presence of God."

The youth group in Mabton. Another group meets weekly in Grandview, WA.

In the midst of the leadership vacuum characteristic of fledgling works, Abner and others established the interdenominational Instituto Biblico Hispano (Hispanic Bible Institute). Key people such as Gregorio and Marcelina Bustos; Hector and Gloria Mendez; Lydia Frias; Eva Garcia; and Abner's wife, Nelly, have developed greatly through these classes and are having an increasing influence as they give themselves to ministry. Hector and Gregorio minister weekly in music and word at the Yakima Union Gospel Mission. The women are establishing a growing ministry to Hispanic women. God also brought Conrado and Anita Rodríguez as helpers. Conrado graduated from the Nicaraguan Bible Institute with Abner. He and his wife have brought tremendous musical talent and ministry to the church, where more than twenty people have trusted Christ this year as a result.

We pray that many will respond to the gospel like Lidia Rodríguez, 16 years old, who said, ". . . Two years ago I came to know Jesus Christ as my personal Savior through . . . Abner Solano. . . . What I have to say to each of you is that if you do not have Christ as your Savior yet, you don't really know what living is all about, because with the Lord you have joy."

Written by Dwight Cover (Grandview) and Abner Solano (La Iglesia Evangelica De Los Hermanos en Mabton). Testimonies translated by bi-lingual members of the Hispanic church.

1991-92 WMC Missionaries of the Year

Wilma Bailey

Wilma Bailey, along with her husband, Steve, and children, Timothy (9), Erin (7) and Melanie (6), are serving the Lord in Buenos Aires, Argentina. She is the daughter of Harold and Margaret Mason, retired missionaries to Africa.

Wilma was saved at the age of seven in the First Brethren Church in Fort Wayne, Indiana. She says, "I realized that just being a good girl and having missionary parents would not get me to heaven. I realized I was going to hell. Not wanting to go to hell, I went forward after the church service to ask Jesus into my heart."

Although Wilma was interested in missions during college, and even went on a short-term summer program to Africa with another mission, she felt that the Lord was closing the door to missions for her. Instead, she felt that the Lord wanted her to marry Steve Bailey, who "was not the least bit interested in missions." Through a long, slow process the Lord gave Steve a desire to become involved in missions, using the influence of different missions conferences and missionary speakers at Grace Seminary.

Besides taking care of her family, Wilma is field treasurer. Other responsibilities vary with the current needs. She has been teaching a junior-senior high girls' Sunday school class and working with monthly special evangelistic meetings for a ladies' class they have each week. In the summer (December through February) the responsibilities will change, and she will be more involved with one-on-one discipleship, as well as entertaining when Yokefellows and friends visit.

Wilma says that her favorite songs are "Because He Lives" and a song in Spanish which translates: "I want to be, Beloved Lord, like clay in the potter's hands. Take my life, and make it over, I want to be a new vessel." Her favorite verse is Ps. 32:8, "I will instruct you and teach you in the way you should go; I will counsel you and watch over you." Since going to Argentina, she has claimed two others: "You did not choose me, but I chose you to go and bear fruit—fruit that will last. Then the Father will give you whatever you ask in my name" (John 15:16); "Restore to me the joy of your salvation and grant me a willing spirit, to sustain me. Then I will teach transgressors your ways, and sinners will turn back to you" (Psalm 51:12, 13).

According to Wilma, the most rewarding experience as a missionary is seeing people come to know the Lord and watching their lives change as they apply the Word to their lives. Even more special is when the Lord uses her in this process.

The best way that WMC ladies can support her ministry, Wilma says, is through a commitment to pray—praying for specific people and needs. "Know what's going on in churches in other parts of the world and pray fervently for them. The spiritual warfare is great—pray for the missionaries. If they fail or become discouraged it will affect many others. Pray for victory in their lives as well as for fruit in others' lives." Wilma wants to thank the WMC ladies for their support in prayer and for writing encouraging letters.

Cheryl Kaufman

Cheryl Kaufman is serving the Lord n the Central African Republic. She nade a profession of faith as a child at a Bible club. Later, through Stonecroft ministries, she rededicated her life to God. Being involved in medical work, she searched the possibility of using her medical skills to serve. After talking with missionaries on home ministries, she decided to go with TIME to the Central African Republic. After a year with TIME, she made preparations to return to help in youth ministries.

Cheryl's responsibilities on the field include coordinating foreign travel plans and tracking official paperwork pertaining to travel and maintaining residence in the country for all GBFM's missionaries in the CAR, coordination of Bible correspondence courses and assisting the "Compagnons de l'Evangile" (youth) work. Her favorite song is "God and God Alone," and her favorite verse is John 7:38, "Whoever believes in me, as the Scripture has said, streams of living water will flow from within him."

Her most rewarding experience is helping a babe in Christ who is hungry to grow in Him, and listening and watching the disciple teach and tell others. How can WMC ladies best support her ministry? "Is there any better support than specific prayer to support a missionary? If you want to go the second mile, write and tell me once in a while how you prayed for me."

Cheryl comments, "I am honored to be chosen as a WMC missionary of the year. The extra special prayer support is already an encouragement. I have not taken lightly your promise to pray for me. Thank you for advancing the gospel in other lands in this way. May you continue to have Christ's perspective of this needy world."

Cheryl Shipley

Cheryl Shipley serves the Lord in England with her husband, Greg, and two children, Charis (8) and Matthew (6). She was saved after she moved into an apartment with her younger sister when she was 22. Her sister shared John 14:6 with her and gave her *The Late Great Planet Earth* to read. Through these efforts she accepted Christ.

Both Cheryl and Greg were interested in missions while in Bible college. They began thinking of Europe as a mission field when Phil Steele began writing to them in the early 1980s. Attending EMI in 1987 confirmed their "calling" to England.

Besides caring for her home, husband and children, Cheryl enjoys working alongside her husband. They often go out to meet people or entertain them in their home for the purpose of having an opportunity to share the gospel. She also teaches children in Sunday school and Bible clubs, and she loves teaching small groups of women. She answers most of the correspondence they receive and writes most of their prayer letters. Soon the Shipleys, along with Roy Angle, will be working toward planting a second GBC in England.

Cheryl's favorite song is "Be Thou My Vision," and two of her favorite verses are Philippians 4:6, 7: Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

Cheryl describes what she considers to be the most rewarding experience of her missionary career: "I received a card from a young woman whom I was trying to disciple, and she thanked me for being a good example to her. This was a big encouragement for me to keep trying. I am always praying that my conduct will never hinder anyone from accepting the Lord or wanting to follow Him."

Her suggestions for supporting her ministry include:

1. Keep praying—I can't emphasize this enough! This is a spiritual battle which can only be won with the help of your intercessory prayer.

2. Keep missions alive in your church. Make your WMC interesting and lively. Find ways to get the rest of the church interested in missionaries.

Cheryl says: "Thanks for your support, prayers and encouragement. One of the best things about our home ministries this past summer was meeting so many ladies who said 'I'm praying for you.'"

Why Not You?

by Jenifer Wilcoxson

College professor Ken Taylor (center). Brian Davidson (left) and Norm Askew (right) look forward to graduation and after-prison plans for Christian service.

"During the last decade, Indiana's prison population has more than tripled. The demands on an already overcrowded system, both financially and in human resources, have been overwhelming. Our correction system has been scrambling just to provide enough beds to house people, with virtually no time left for meaningful rehabilitation.

"Into this dismal state of affairs, Ken Taylor and his colleagues brought a fresh vision of ways in which Indiana could respond to crime by responding to the people it affects—the victim, families, correctional employees, and the offender. The notions of individual accountability and personal attention, which are the hallmarks of their approach, have resulted in a major restructuring of our correction system, with an increasing emphasis on community-based alternatives, and incentives for people to bring themselves out of a cycle of crime and dehumanization."

—Indiana State Senator, Edward A. Pease,
Chairman of the Judiciary Committee

It was one of those early spring snows. It came unwanted and unexpected—clogging the roads, closing businesses and schools. The State Highway Patrol monitored the worsening conditions and started shutting roads, urging people to stay home and stay safe.

But Ken Taylor had an important reason for being on the road. He drove cautiously. Leaning forward, he strained to see. Indianapolis 30 miles . . . the sign was barely legible through the blurred white.

A friend of Ken's was going before a judge that day. At Marion Supreme Court, Indianapolis, Indiana, Norm, an inmate at Indiana State Prison, waited for his friend and brother Ken.

They took their places in the room, and along with the others present, heard the decision. The presiding judge granted Norm's sentence modification for one reason: Norm was radically changed by Prison Fellowship and the impact of the men from Grace College.

In 1976 Ken Taylor was given a copy of Chuck Colson's book, *Born Again*. His life has never been the same.

"I read it quickly," he remembers, "and I was struck with one hard fact. It was time for me to link all my studying and knowledge about sociology and criminology with my faith. It was time to do more than just read and lecture on the topic. It was time to get involved."

By 1980 Ken was active with Prison Fellowship (PF), an organization founded by Chuck Colson for the purpose of discipling inmates in prisons across the country. Through PF, Ken taught Bible studies, led seminars, and instructed some non-credit classes.

He met men who also served as leaders . . . men like Al Evans, owner of an advertising and marketing firm in Merrillville, Indiana. "Ken gave of himself in such an incredible way," Evans says. "He traveled to many different areas to teach and always developed genuinely close relationships with the men."

Ken also met men in those classes who were hungry for more.

"In 1985 several of us began asking the inmates at Indiana State Prison (ISP), a maximum security facility in northern Indiana, how PF could better meet their needs," Ken explains.

Boldly they said: We need college classes here at the prison. They they turned to Ken, a professor of sociology at Grace College, and asked: "Why not you? Why not Grace?"

The questions etched deeply into Ken's mind and heart during the next few days. He took that plea, combined it with his personal dream to reach inmates effectively, and went to work.

During the next several months Ken secured the necessary permission from the Indiana Department of Corrections and an agreement to participate from the administration of Grace College. He worked through the Office of Financial Aid at Grace to obtain Pell Grants for the men and then began the task of raising the rest of the necessary funds through donations and gifts.

Within the walls of the prison a room was located which, with some work, would serve well as a classroom. The inmates cleaned and painted the room. They arranged desks and made space for books.

Then in the fall semester, 1986, the first class of Grace College at ISP met in that room. The men began work toward their associate degree in Biblical Studies.

"We started small," Ken remembers, "because many of the men had to be re-introduced to the disciplines of reading and studying, and strengthened in their abilities of critical thinking, analysis, and application. I also wanted the instructors to be able to really get to know the men."

Dr. Ted Hildebrandt, professor of Biblical Studies at Grace, was one of the first instructors.

"I'll never forget the sensation of the first time as I walked to the classroom and kept hearing doors slammed shut and locked behind me. We went through seven sets of barred gates before we finally arrived. It was a frightening, claustrophobic feeling. Then, one of the guys said to me: 'This is the happiest day of my life, sitting here being taught Bible on a college level in a place like this.'

"I may teach them the Bible, but they teach me God," Ted says. "Those men have had everything stripped away. All they have is God, and they are among some of the most godly men I've ever met.

"I go to the prison one day a week, and it's the most

refreshing thing that I do. I feel alive in God, renewed in my sense of calling. And they are not afraid to disagree with me or push me to better explain something. They really want to know who God is and what it means to live for Him. Knowing them has given me a vigor to wrestle with problems and a clearer focus on why I teach the Bible. I remember that this is what Jesus would be doing, teaching the ones whom the world had given up on."

Along with Ken and Ted, other instructors at ISP have been Dr. W. Merwin Forbes, Prof. Frank Benyousky, Dr. Don DeYoung, Dr. Bob Mathisen, Dr. Ed Glasscock, and Prof. Sam Wolfe.

"I just started teaching at ISP in 1989," says Prof. Frank Benyousky, assistant professor of communications. "When I arrive they always shake hands and many will hug me. I went there thinking I would be giving something to them—and I guess I have in some way—but more to the point is all that I receive from them.

"They have welcomed me and cared about me. We have grown together and struggled together. It was exciting to study literature with them and hear them apply it, make it come alive. We raise serious life issues in our discussions and they have a realism that's refreshing.

"These are men who have been shaken to the core. Some of them show attitudes that I wish I could manifest. Meeting them and working with them is an energizing experience both personally and academically."

Ken explains the long-term educational goals of the college's program at ISP: "We are really focusing on teaching the men to take responsibility for each other. ISP is filled with long-timers, and they operate under the code, "Do your time by yourself." That attitude is counter-productive to future life in a society where one is expected to live respecting the rights of others. Instead of this we are trying to develop a sense of community."

Ken recently combined two ISP classes (the men who started out in the original group and a newer class) into one. He wants the newer group to see and reach toward a higher level of working and thinking and participating as demonstrated by the first group. Conversely, the "veterans" must realize that it is their responsibility to bring the newer ones along and facilitate their growth and success.

"Our ultimate goal for each man is that he learn to think well and make good decisions. If he will get out, we want him to be faithful to his Christian walk and make a positive contribution to society; to live a principled life in service to others. If he will not get out, we want him to see his significance as a Christian man and teach him to live a consistent Christian life in prison."

Chuck Adkins, assistant superintendent in charge of programs at ISP, says the Grace College program has had a significant impact on the lives of the men. "Most all of the men here have few or no accomplishments in their lives," he points out. "But, when a man is given this kind of opportunity and can gradually move into a position of accomplishment and success, his attitudes change dramatically. I've watched their confidence levels and self-esteem rise.

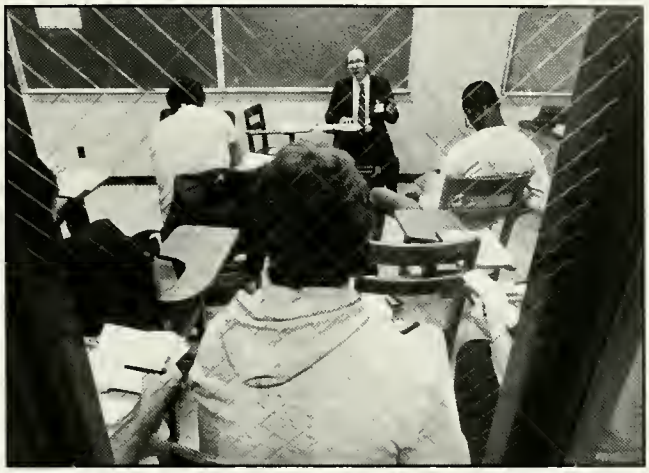
"The men who come from Grace to teach have such deep desires to share what they have and what they believe. Their attitudes have had such a positive influence on the inmates."

And now, six years after the men asked those penetrating questions—"Why not you? Why not Grace?"—Ken's desire for discipling and educating men in prison continues to expand. "My dream now goes beyond Grace College and ISP. I think Prison Fellowship should be approaching Christian colleges all across the country to start similar programs at their local prisons.

"I want our Christian brothers who are in prison to be better grounded in the Word of God, to feel better about themselves, to having something to show for their time in prison; to be equipped to live effectively for Christ.

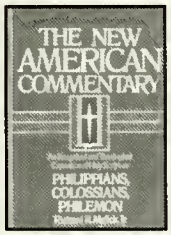
"It is time we considered what we will do with our Christian brothers who are in prison. Christ offered them forgiveness . . . what then do we offer?"

This article first appeared in the Winter 1991–92 issue of the Grace Magazine. *For a free subscription send your name and address to: Editor,* Grace Magazine, *200 Seminary Drive, Winona Lake, IN 46590.*



Grace College professors who teach at Indiana State Prison, such as Dr. Ted Hildebrandt, have a new understanding of academic freedom.

Bible Commentary for the Contemporary Market



Broadman Press recently released the first volume of its major new commentary series, *The New American Commentary* (NAC). The 40-volume Bible commentary project is under the direction of General Editor David S. Dockery, a graduate of Grace Theological Seminary (MDiv 1979).

"We believe that there are a number of unique features to the NAC," explains Dockery. "Indeed it is a completely new commentary developed to meet very specific needs in the contemporary market."

Dockery adds, "We wanted to provide scholarship that is faithful to the classic evangelical tradition and unquestionably committed to the inerrancy and total authority of the Bible. We then set out to develop a commentary model which would specifically address the unique needs and requirements of Bible students entering the 21st century.

The commentary consists of theological expositions, assisting the user in active discovery of the key theological themes and purpose of each book of the Bible as was intended by its author. Intertwined with this scholarly treatment is devotional application.

"There is a crying need for a commentary which adheres to proven biblical disciplines and substantiates its findings with clear annotations, while never losing sight of the living Spirit of God at work in the application of the Bible to individuals in all generations," says Dockery.

Philippians, Colossians, and Philemon is the first volume of the NAC and was published by Broadman in June 1991. The 40-volume NAC will be published over a seven-year period.

This volume is available at the Herald Bookstore, P.O. Box 544, Winona Lake, IN 46590.

GO AND TELL THE GOOD NEWS!

by Jan Shetter

Our WMC fall retreat was held at Camp Conquest in Denver, PA, last October. Through worship and praise music, prayer and scripture, and five First Love Renewal sessions, nearly 100 ladies from the North Atlantic District were assured that they had become competent evangelizers with the natural capacity to go and tell the Good News. Londa Reach, from Lancaster, PA, teamed with Jan Shetter to provide special music throughout the retreat. Their duet, "Touch Your People Once Again," echoed the theme of returning to our first love for Jesus (Rev. 2:41).

Each lady was encouraged to make her relationship with Jesus the number one priority in her life. In love with Jesus, she would be motivated to talk about Him to her family, friends, and co-laborers, much like the woman at the well did in John 4. Inhabited by the Holy Spirit, each believer is given the ability to evangelize at the moment of salvation. As we *come* to Jesus we must *go* to others with the Good News.

Elene Dohner of Brookville, OH, came to "hammer the truth" into the ladies. She used a hammer as an illustration of how each person uses tools differently. Likewise, God uses us as tools in His hands—each one differently. Elene emphasized to the ladies: 1. Not to worry (Matt. 10:18–20), 2. Not to worry beforehand (Mark 13:9–11), and 3. To make up our minds not to worry beforehand about what to say when we evangelize. After all, we have the Holy Spirit within us to minister to the heart of the unbeliever. More good news: He tells us what to say! We can translate all this to mean we are 100% successful *every time* we share what the Holy Spirit gives us to say. We simply need to be obedient and say it!

God's children are merely vessels to be used. However, God cannot use us if we have sin blocking our fellowship with Him. We must be *clean* vessels and be willing to be "Broken and Spilled Out" as Londa and Jan sang that evening.

The ladies left the retreat knowing they were "chosen," "anointed," and "sent" as ambassadors of Christ. In Acts 1:8 we are told that we will be His witnesses, and Rev. 12:11 adds, "They overcame him (the evil one) by the blood of the Lamb and by the word of their testimony." This is good news which needs to be shared!

Each lady was challenged to pray for revival in her own heart, a cleansing and emptying of self, and for the salvation of family and friends. Such prayers should involve a willingness to tell what Jesus has done for her as opportunities to witness are given. Further, she should ask the Holy Spirit to lead in speech and action, and in the lives of brothers and sisters in Christ who need to share their faith also.

What an encouragement to us all—that we *can* share the Good News to those who will spend an eternity in hell without our Jesus. What better way to show our love for our neighbor than by sharing the love of Jesus.

Who will tell the Good News
To sinners who have need?
Who will share the love of Christ
With them in word and deed?

You say, "I am not trained
To tell others of salvation,
I cannot say to those in need,
I have the answer to your situation.

I fear they'll spurn my friendship
And maybe laugh at me.
I cannot tell them, 'Jesus lives.'
They'll think I'm crazy, don't you see."

Dear friend, I have good news for you!

We simply tell of Jesus' love
And offer them the truth.
The Holy Spirit does the work;
In fact, He tells us what to do.

If we, as vessels, will be clean,
The Lord of the harvest will through us glean.

Jan Shetter is a Division Coordinator for Gettymart and is a member of the Southern Lancaster, PA, Grace Brethren Church.

AIRMAIL UPDATE

Thank you to everyone who responded to the invitation to send the *Herald* magazine via airmail to our missionaries. This list shows all who contributed in 1991. Obviously there are many missionaries we would like to add to this list. Won't you consider participating in this ministry of encouragement?

AIRMAIL TO MISSIONARIES

Did you know that it takes three to six months for the *Herald* to reach our missionaries when we send their magazines via surface mail?

We believe they deserve to receive their *Herald* a week to 10 days after we place it in the mail, so we would like to send their subscriptions by airmail. However, airmail costs for each subscription amounts to nearly $40 a year. Funding for this ministry would need to come from interested persons, Sunday School classes, Bible study groups, etc. You may designate a missionary or we will select one.

Please make your check payable to the *Brethren Missionary Herald*, and be sure to designate it "Herald Airmail—Missionaries." All gifts for this project are tax deductible.

Brethren Missionary Herald
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Veda Johnson	Christopher Nord France	April 1992
Henrietta Hayman	James Belton Germany	May 1992
Rod & Rae Reiter	Mike Volovski C.A.R.	May 1992
Rittman Ambassador S.S. Class	Tim Hawkins Portugal	May 1992
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Elener Grossman	Margaret Hull Portugal	July 1992
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Clearbrook GBC, WMC Roanoke, VA	Brenda Welling Mexico	October 1992
Men's Adult Bible Class Ghent GBC, VA	Bruce Triplehorn Brazil	October 1992
WMC Sunnyside, WA	Stan Nairn Argentina	October 1992
Golden Heirs S.S. Class Bethel Brethren, Berne, IN	Walter Pouparts Spain	November 1992
WMC, Valley GBC Hagerstown, MD	Larry DeArmey France	December 1992
Men's Adult Bible Class Ghent GBC, Roanoke, VA	Bruce Triplehorn Brazil	December 1992

FELLOWSHIP OF
GRACE BRETHREN
CHURCHES

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October 24, 1991

Dear Brothers and Sisters in Christ:

As you were previously notified, the Fellowship Council held a special meeting on Thursday evening, October 17 through late Friday afternoon, October 18 to discuss the difficulty which has arisen at Grace Village. I want to report to you on some of the situation as outlined for us and the response which we can share with you at this time.

The financial crisis at Grace Village is quite severe. There is a large sum of unsecured debt mainly in the form of promissory notes which cannot be paid. Even with the most efficient operation, a well-managed Grace Village could, at best, make only payments on its secured debt, i.e. mortgages to banks.

It appears that there has been some mismanagement of the ministry of Grace Village with cost overruns in construction and the multiplying of notes to cover these costs. However, I must leave it to Grace Village to communicate the status of their finances. It is inappropriate for the Moderator or the Fellowship Council to publicize those details. I know that the Village officials would be happy to respond to your inquiries should you want to seek further information.

There has been some concern as a result that legal action would be taken not only against the retirement home corporation but also the individual members of the Board of Directors, the FGBC as a corporate entity, and the cooperating boards and member churches. It is our understanding, however, based on legal counsel, that there need not be undue concern for liability extending to churches or cooperating organizations.

The Fellowship council in its advisory role made several recommendations to the board of directors of Grace Village. We

have no authority to dictate to them a plan of action any more than we could commit the Fellowship to the assumption of the massive liabilities which have resulted. The cooperating boards are established in such a way as to prevent any direction or control from the Conference or the Council.

There is another concern beyond the legal one. We should be in earnest prayer for those who are undergoing immense pain and suffering because of the situation. The board of directors feels keenly the fact that people who invested in Grace Village may lose a large percentage of their funds. This will create a great deal of suffering for many of the investors who are not people of any substantial means. The stories of those who stand to suffer greatly due to this situation are multiplied many times over.

Brethren, we need to do more than just pray. The Fellowship Council has recommended that Grace Village set up a special fund under the control of trustees not associated with the Village itself in order to allay the concerns of investors and restore some of their losses. We urge individual members and member churches of the FGBC to consider making sacrificial gifts to this fund. The details of its establishment are yet to be worked out but will be communicated to you in the near future.

In closing, let me assure you that it is our belief that Grace Village can maintain its ministry. It is reasonable to believe that the residents will continue to have the retirement care that they have been promised. The current operational expenses of the retirement home are adequately covered by the revenues. The Fellowship Council was encouraged by the new administrator, Scott Puckett, and the professional consultants who are charting out the difficult legal and financial course that Grace Village will need to take in the future.

Brethren, I urge you to join with me in prayer for the needs of Grace Village and its future direction. Many people, both inside and outside our Fellowship, are being touched by the magnitude of the problem. It is a situation beyond our wisdom and financial capacities to solve. But it is another opportunity for God to bring great glory to His Name in doing more than we could ask or think. Please consider, as you pray, your ability to help alleviate the suffering experienced by many investors. Hopefully, an opportunity for you to give will soon be announced.

Thank you for your continued encouragement and support.

In Christ,

David R. Plaster
Moderator

NEWS UPDATE

The First Brethren Church of Buena Vista, VA, hosted a youth rally on November 23, 1991. Two events of the day were a food drive and a drama production. The food drive was done as a scavenger hunt as the area youth went throughout the community in an effort to collect food for needy families. The drama production started at 6 p.m. and featured the King's Players from Liberty University, Lynchburg, VA. A special thanks to all the citizens of Buena Vista for their support of the food drive.

The King's Players also presented a drama entitled "Which Way?" on November 24. Mr. David Allison was the director.

Ken Herman, manager of the Missionary Herald Printing Department prior to its sale to Evangel Press, is now associated with Evangel Press of Nappanee, IN. This firm specializes in book and periodical printing, journals, family genealogical books, district and church history books. A free guide to self-publishing is offered to those persons desiring to get their manuscript into print. If you would like further information, you may contact Ken at Evangel Press, Box 189, Nappanee, IN 46550. Phone toll-free 1-800-253-9315.

Harold Arrington has resigned from the pastorate of the Ellet Grace Brethren Church of Akron, OH.

The Kachemak Bay Grace Brethren Church of Homer, AK, has closed.

Larry Smithwick has resigned from the Anchorage Grace Brethren Church of Anchorage, AK.

Dean Risser became the new pastor of the Southview Grace Brethren Church of Akron, OH.

The Koinonia Grace Brethren Church of Long Beach, CA, has closed.

Dr. Nathan Meyer's "second timer's" tour to Israel and Egypt is available for people wanting experiences beyond the usual itinerary. The March 12 departure is approaching quickly and interested individuals should contact Joan Meyers Keane at Hoffman Travel (800) 783-8079.

Deaths:

Hillegas, Edward Eugene, 86, October 25, 1991. He was a charter member of the Meyersdale Grace Brethren Church, Meyersdale, PA, and served in the offices of Sunday school teacher and superintendent. He also was a member of the official board, the deacon board, and served several terms as vice moderator. His faithfulness in serving God was a testimony to all who knew him. Larry Gegner, pastor.

Magers, Ross, J., 85, September 25, 1991. He served the Lord as songleader, vice moderator, and deacon at the Grace Brethren Church, Danville, OH, of which he was a lifelong member. Albert Hockley, pastor.

Petrunak Named Homemaker of the Year

Sidman — Deborah "Debbie" Petrunak has been named as Pennsylvania Full-time Homemaker of the Year by Eagle Forum, a national conservative pro-family organization.

Debbie received her award at the seventh annual awards banquet held Saturday, September 28, 1991, at the Airport Marriott Hotel in St. Louis, MO, where one of the speakers was former president of the United States, Ronald Reagan.

The award helps to dramatize the fact that the traditional family is alive and well in the 1990s.

Debbie is a full-time career homemaker, raising her family in the traditional family pattern.

She has made the commitment to give her children something very special—a resident mother in the home to provide constancy, stability and emotional security. This commitment involves a significant amount of self-sacrifice on Debbie's part.

When asked about receiving this award, Debbie shyly said that she was nominated by a friend.

Deborah Petrunak

She is the mother of eight children: Jill, Bobby, Jonathon, Jim, Dan, Jeff, Sarah and Tricia.

Her husband, Dr. Paul Petrunak, is a dentist and has a practice in Johnstown.

Debbie, the daughter of Robert and Patricia Barron of Johnstown, was born in Johnstown and is a college graduate trained as a medical technologist after completing three years at the University of Pittsburgh at Johnstown and one year at the University of Pittsburgh.

She is a member of the Forest Hills School Board, president of the Forest Hills Parent Teacher Organization (PTO), youth coordinator, coach of the girls' softball team, a teacher at the **Riverside Grace Brethren Church** in Davidsville, where she and her family attend, and is active with the Hunting and Fishing Historical Society.

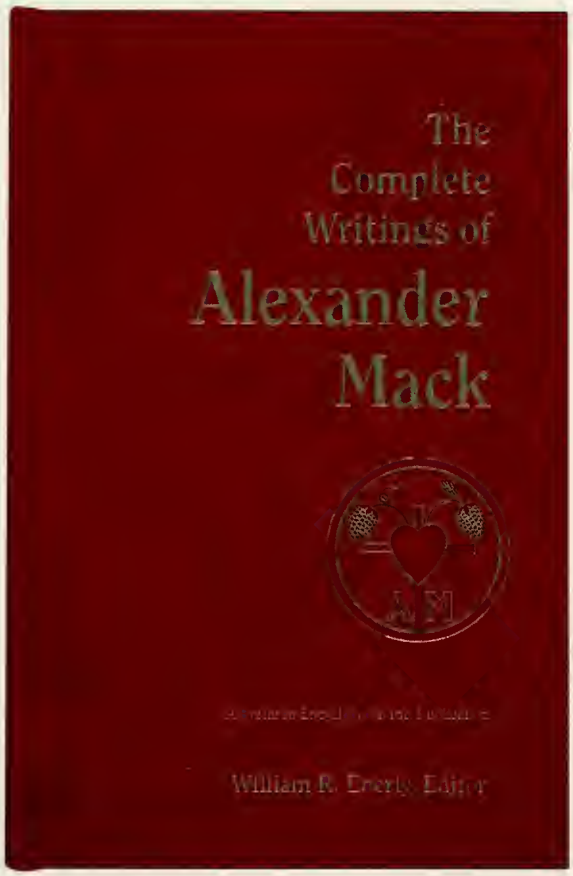
Another one of Debbie's many accomplishments is attending 111 of her children's ball games this year.

Debbie must not be as used to being in the limelight as her brother, Cambria County Coroner John Barron. At a recent meeting of the Forest Hills School Board, she received a congratulatory round of applause from fellow board members and very shyly she put her hands over her face and blushed.

Adapted from *Mainline Newspapers*, Sidman Pennsylvania.

ALEXANDER MACK

One cannot fully understand and appreciate the Brethren movement without carefully reading the words of its founder and first minister.



With the inclusion of the fragments written in the Mack Bible, it is believed this 120-page volume includes all known writings from the pen of Alexander Mack. It has been decades since these materials have been available in an inexpensive publication. Most of the pieces in this book first appeared in Germany between 1708 and 1720. Donald Durnbaugh did most of the translation work into English.

This hard-bound volume includes a description of Alexander Mack's life, 40 in-depth answers to Eberhard Gruber's *Basic Questions*, and the *Rights and Ordinances* set in the form of a conversation between a father and son.

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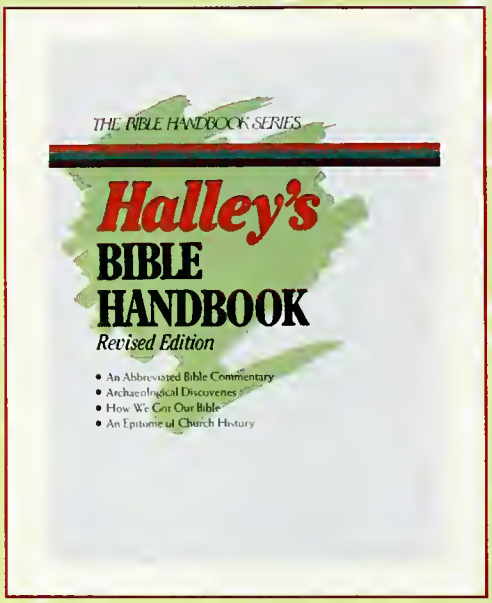

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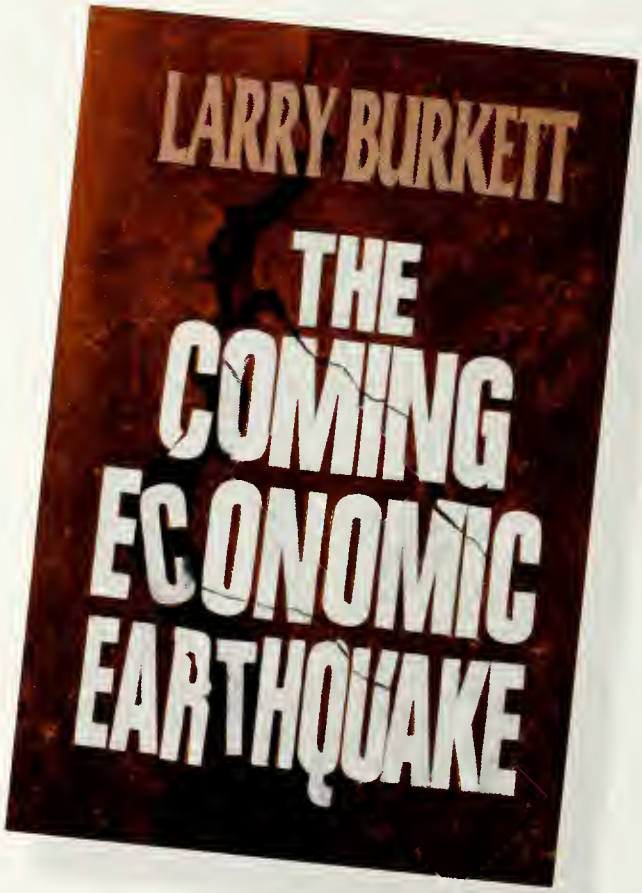
PREPARE YOURSELF!

In *The Coming Economic Earthquake*, respected financial counselor Larry Burkett takes a sobering look at the impending financial crisis that is poised over America. During the 1990s we will face the greatest financial collapse in our history. As massive national debt exceeds the total net worth of the U.S. government, the ever increasing need for new revenues will bring major tax revisions and soaring interest rates. Inflation will influence the daily decisions we all make. As people seek to maintain eroding lifestyles, more and more will declare bankruptcy.

In his provocative, easy-to-read style, Burkett discusses how government programs that sprang from the Great Depression of the 1930s have contributed to a national debt that's out of control. He also touches upon the future and how the church may be impacted by the cashless system that is likely to evolve from the ashes of the economic collapse.

Larry Burkett is founder and president of Christian Financial Concepts, Inc., a ministry dedicated to teaching God's principles for financial management. His daily radio broadcasts are heard on more than 1,000 outlets around the world, and his extensive seminar ministry has been presented via video and audio cassette in thousands of churches.



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The Story of a Super-Charger

The Wonderful World of Plastic

by Charles W. Turner

The time of the year has come when we can look back and view our wisdom, or lack of it, during the previous months. By this time all of the stores have gathered up the charge card slips and sent them to our bank and now they're in our possession. In the cold light of February we know we could have done better and intend to do so next year. The plastic card and the plastic products certainly leave a lot to be desired.

In a generation of charge-now-and-hope-to-pay-later, I came across the story of someone who must clearly be labeled the super-charger of the year. The account is about Kevin Michael Kane whose bills all came due at once when he was arrested at Riverside Hotel in Fort Lauderdale, Florida, in December.

The police had been checking on him for some time. He had been traveling around the world and enjoying his every whim. The bill to South Africa was $16,000; to Bermuda a mere $10,000; and the American Express card bill was $18,000 for a trip to England. You may have guessed part of the story by now. Yes, all of the charges were on plastic—those good old credit cards. Just how many did the man have? About 10,000 is the closest guess at this time. But there is more to the story. He had 10,000 credit card numbers and names stored in a small electronic organizer. It appears that he did not own any of the cards. They all belonged to others.

The news account goes on further to tell what he said when he was arrested. "What are you going to do with me? Put me in jail? I'm going to die anyway." He has the HIV virus.

This may be the worst abuse of credit cards that I have ever known. Not only were the charges wild, but the credit cards belonged to many other people. It is probably best that way because who would want to carry 10,000 cards around in this electronic age?

To get this back into context, the use of debt grows at an alarming rate. Our uncle has taught us how to get what we want and to get it right away. The national debt grew a billion dollars a day in 1991. To help us get out of the current financial problems, the interest rates have dropped so that we can borrow more and get even deeper into debt. Businesses and private citizens have all followed the same philosophy. Larry Burkett has written an interesting book entitled *The Coming Economic Earthquake*, in which he predicts a total collapse of the system through either a depression or hyper-inflation. Either way, the results would be more or less the same.

When we contract debt we make a promise, and when we do not pay the debt we break a promise. As a Christian this involves our integrity and our moral obligations to man and God. The plastic generation is just what it says—plastic. Debt contracted loosely and without wisdom will bring shame on the person and the nation. This is not just another problem in the world. It has a lot to do with our Christian convictions and beliefs.

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Herald Magazine Policy

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The *Herald* magazine offers space for promotional material to the boards, churches and members of the NFGBC. This includes publicizing special events, seminars, programs or advertising for an organization. Items that are news oriented will be printed at no charge.

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For publication schedules contact Publisher, Charles W. Turner, or Managing Editor, Emiline Secaur. 1-800-348-2756. 8-5, EST.

MISSIONARIES OF THE YEAR

FRANCE

Soni Viers

A talented person with a gift in the area of drama, Soni Viers frequently used her talent by acting in class plays, often as the comedienne. She is a West Virginian by birth, but pursued her higher education in Ohio. Soni's husband, John, received a B.A. degree in Major Marketing Management and Sales, then earned the M.Div. from Ashland Theological Seminary. His career prior to becoming a missionary included working as a market specialist for the Xerox Corporation, serving as associate pastor at Mansfield, Ohio, GBC, and pastoring the Centerville, Ohio, GBC. As a couple with a special prayer concern for Europe, and with an openness to God's leading for their lives, Soni and John sensed a desire to serve the Lord as missionaries in France, a desire encouraged by Tom Julien. That longing was fulfilled when they went to France in the fall of 1983. They have two teenage children, Lisa and David, a seven-month-old daughter Karin, and are involved in the leadership of the Grace Brethren work in the city of Lyon.

GERMANY

Rachel Jackson

Rachel Jackson was raised in a Christian home and acquired the title "PK" because her father, the late Rev. Gordon Bracker, was a Grace Brethren pastor. Early in Rachel's childhood she gave her heart to Jesus Christ when evangelist R. I. Humberd spoke at her church. Although Rachel and her husband, Dan, grew up within twenty miles of each other, they didn't become acquainted until both were seniors in college. Rachel graduated from Grace College and Dan from Bethel College. They were married after Dan completed his first year of seminary. Prior to their marriage Rachel had gotten a firsthand taste of missions when she spent six weeks in Germany with the Roger Peugh family, helping and observing. Years later as a married couple they attended the Euro-Missions Institute in France and together Dan and Rachel voiced a total willingness to become missionaries. In 1986 they arrived in Germany and are active in church planting in Schwaebisch Gmund. They have two children, Emily, age eight, and Andrew who is four.

Nursery . . . The Handshake of the Church

The Nursery Department has been called "the handshake of the church." It is often the first close contact that young families make when they visit a church, and they will show their appreciation for adequate facilities and specialized child care by subsequent faithful attendance. The nursery is responsible for the varied needs of children from the time they are first brought to church as infants until they are three years old.

Crib babies must be attended by a capable and trained person. Confidence is felt by parents who know their child will be safe with the attendants. Ideally, a nurse should be employed to supervise the Nursery Department. Accidents can be prevented, minor injuries treated, and illness recognized.

Toddlers (1–2 years of age) need special attention as they still tire easily. The Walker-Talkers (2–3) will need a room all to themselves as they cannot be trusted near babies and are old enough to be taught definite Bible truths.

The Nursery Department ideally should be on the main floor, near the entrance, and preferably close to the Adult Department where parents will be. The room should be well ventilated, bright and spacious. Where there is only one large room, it should be partitioned to accommodate the three divisions as needed.

What can a Nursery Child Learn?

The nursery child can comprehend that God made all things, loves everyone, cares for the individual child, hears prayer, knows what is good for each child, and is in heaven. Even a toddler can grasp that Jesus was once a child and grew as other children grow; that Jesus is now in heaven with God; and that Jesus loves him and his friends.

Little ones are taught by word and example that the Bible is God's Book; the Bible tells about God and Jesus; the Bible is a book of true stories; and the Bible tells us how to do right.

Children understand that the church is God's house. They have happy times at church and learn that this is "my" church; that we learn about God at church.

Young children can be taught that God gave him a home, parents, and brothers and sisters. They can learn to help at home. Little ones learn basic good behavior by hearing that God wants them to be kind and share toys, to love everyone, and to obey parents.

This is the time to help children know that God loves all the children of the world; that some children do not know about God; that they can pray for other boys and girls and for missionaries; and that they can give money to help other children know about God.

How to Teach in the Nursery

Calmness begets calmness. Speak slowly and distinctly, with clear enunciation in a pleasing, well-modulated voice. Show your enthusiasm for the story. Sense the humor and laugh with the children. Display pictures. Make lessons suitable to the level of understanding. Employ frequent repetition.

Have an attractive Bible in the department, with pictures. Keep it in a special place and treat it carefully and reverently. Hold it during the Bible stories and often repeat parts of verses.

For this age, songs should have repetition, a good melody, and be only one or two lines long. Songs may express ideas, provide relaxation and change of position, or help children change from one activity to another. Often it is wise to use a tape or record player rather than have a piano crowd the room.

When praying, stress one idea at a time. Pray for the children, not about them. Use few names for God, with simple vocabulary.

Use stories. For these wigglers, stories should be only two or three minutes long, with repetition and simple words. They like rhyme and alliteration.

Use pictures. Pictures for this age group need a clear outline and few details. Display them on their eye level. Pictures gain and hold attention, explain words and ideas, and recall stories and verses.

Suggested One-Hour Session in the Nursery

15–20 minutes:	Arrival, offering, activity centers, and putting away materials
25–30 minutes:	Songs, welcome, birthdays, prayer, Bible story and picture study
15 minutes:	Rest, Bible story activity, hand work, good-byes

During the first 15 minutes, let a helper at each interest center guide the children in learning from it: book center, nature center, home living center, blocks and toys and puzzles. Have a bulletin board and suitable pictures at their eye level. Space for activities may be made by hinging tables or flannel and chalk boards on the wall.

The nursery program provides a child's first impression of church, and should encourage an atmosphere of love, security, and pleasure. They will associate experiences with God's house. Far from a baby-sitting ministry, it is an opportunity to lay life foundations.

It must provide for activities to stretch restless muscles. Besides games and action centers, use rhythm instruments, such as bells, sticks, detergent bottle with beans to rattle, and oatmeal boxes.

Make the moments aim toward impressing one main idea. Use stories, songs and activity games to stress that idea. Teach Christian conduct by inserting a memory verse in stories and activities. Link God's love and care with daily life. This enables tots to sing, give, pray, and worship with understanding.

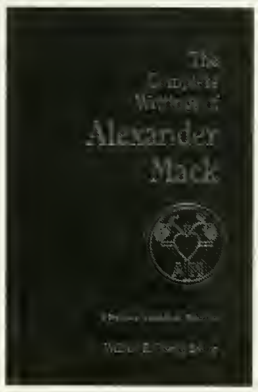
And let's consider how the nursery can be used to reach and even train parents . . . yes, the nursery is important indeed!

Taken from Towns Practical Sunday School Encyclopedia, used by permission Tyndale House Publishers, Wheaton, IL.

CE National, Inc. is encouraging all churches to have a special children's Sunday to honor children and children's ministries. March 1, 1992, is designated by the National Children's Cabinet, but materials are available for use on any other Sunday. Bulletin insert masters, a 5-minute slide tape, and an idea sheet are available.

Celebrate children in the FGBC. March 21 is an all-Ohio Children's Conference (Ashland) for children's workers sponsored by CE's National Children's Cabinet.

One cannot fully understand and appreciate the Brethren movement without carefully reading the words of its founder and first minister.



With the inclusion of the fragments written in the Mack Bible, it is believed this 120-page volume includes all known writings from the pen of Alexander Mack. It has been decades since these materials have been available in an inexpensive publication. Most of the pieces in this book first appeared in Germany between 1708 and 1720. Donald Durnbaugh did most of the translation work into English.

This hard-bound volume includes a description of Alexander Mack's life, 40 in-depth answers to Eberhard Gruber's *Basic Questions*, and the *Rights and Ordinances* set in the form of a conversation between a father and son.

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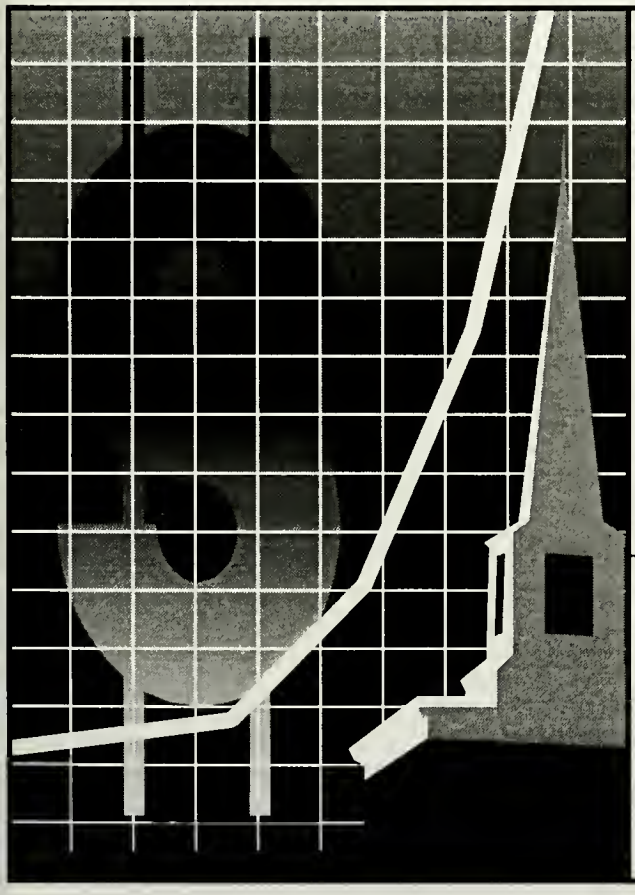

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Children Need to Be Taught

Deuteronomy 6:5-7

For a child to learn to love God with all his heart, soul and might, he must first be taught who God is and the importance of knowing God. He must come to the realization of the great sacrifice God made in His Son, Jesus Christ, and he must hear the stories from creation to crucifixion. He must be taught that he needs Christ.

Children's ministries can and should be focused on assisting parents in accomplishing God's commandment for each child. Teaching should start at an early age and be developmentally appropriate for each age level. Teachers need to be Christ-like examples for the child.

Recently, I was reminded of the vital importance of parents and teachers working together. The gospel message was being shared with a group of second graders. One of the girls shared that she had recently had the opportunity to share this with her two neighborhood friends and both of them prayed to receive Christ.

Somewhere either a parent or a teacher—perhaps the combination—had taught this second grader not only the importance of her salvation, but that she also needed to be a disciple in sharing the gospel.

That is what children's ministries are all about—reaching the lost at any age.

Someone once said that Christianity is only one generation away from extinction. Let's give children's ministries the importance it should have in our church ministries.

—Nancy Neer
Ashland, OH

Bible Reading Honor Roll

The Grace Brethren Church in Osceola, Indiana, submitted the following names of those who read through the Bible in 1991:

Wayne Arthurhultz

Agnes Bracker*

Maxine Dickson

Mrs. John Evans

Kathy Hiler

Pauline Mihojevich

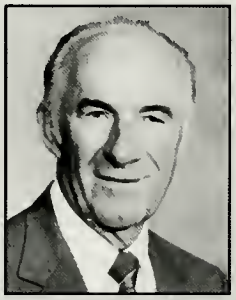
Della Sroup

Ethel Shorb

*This is Mrs. Bracker's thirty-fifth year of reading through God's Word.

"Nathan, someday I want to go to the Holy Land, and when I do, I want to go with you."

Many of you have made this statement in the past. If you would like to enjoy the teaching of Dr. Meyer, now is the time to register for one of the 1992 tours. Tourism to the Middle East is flourishing and space is filling quickly.



Dr. Nathan Meyer

March 12–25. Unique itinerary of Israel for "second-timers" plus a four-day option to Cairo and Luxor (Valley of the Kings).

May 28–June 9. Turkey with the Seven Churches of Asia area, Mt. Ararat, Cappadocia and Istanbul.

September 7–18. Israel.

PASTORS—Ask how you can earn a free tour by co-leading a group.

For information contact: Joan Meyer Keane
Hoffman Travel
146 West Olentangy St.
Powell, Ohio 43065
800/783-8079

"Jesus Is Counting on Us"

by William Richard Ezell

Before Jesus returned to heaven he commissioned his friends to tell other people the Good News. They in turn would tell others. In that way, his story would spread throughout the whole earth.

If someone had asked, "What if they don't tell? Is there an alternate plan?" Jesus would have answered, "I haven't any other plan. I'm counting on them."

Written across this situation, in my human opinion, would be the word "impossible." Yet the first-century believers turned their world upside down. They scattered the Good News of Jesus Christ everywhere. How did they do it?

Spontaneous conversation. In the early Church responsibility to witness fell squarely on every believer. Witnessing wasn't the task of only the apostles. All believers were commissioned for ministry. Their message was simple. One of the means was spontaneous conversation: "Do you know?" "Have you heard?" Often nothing was planned or rehearsed.

Proclamation. The Gospel was also proclaimed through a set form known as the "kerygma." The sermons attributed to Peter and Paul reveal a consistent pattern. In the synagogues or open-air assemblies these men preached the death and resurrection of Jesus, the forgiveness of sins and the promise of the Holy Spirit. They then expected a response of faith and obedience.

The home. The early disciples preached the Gospel in homes. Peter explained the Scriptures at Cornelius's house.[1] Paul and Silas led the Philippian jailer's family to faith in the home.[2] In Rome under house arrest Paul invited Jewish leaders to his home for discussion of Scripture.[3] The informal atmosphere provided an effective way to reach people for Christ.

(1) Acts 10:24–28. (2) Acts 16:23–34. (3) Acts 28:16–3??.

"Passionate, committed, caring individuals will change the world"

Missionary journeys. Maps showing the initial spread of Christianity reveal that believers moved throughout the Mediterranean and ultimately to all parts of the known world. Paul and his co-workers are the most well-known missionary sojourners. Yet it was not uncommon for churches to encourage small groups of three or four to go on short or more extended journeys.

They established one or two churches in an urban area from which the Gospel could be spread to surrounding areas. Once a church was functioning, the missionaries would move on, leaving the leadership and the responsibility to the new converts.

The example of the Early Church provides valuable information for evangelizing our world today. What can we learn from these disciples?

First, we see that the early disciples made a difference in their world through their evangelistic efforts, and we can make an impact on our world as well. Examining who they were and what they did gives us hope and encouragement in our witnessing.

Second, no one method of evangelization need receive priority over another. The early believers used the method with which they were most comfortable. Today room exists for fixed presentations of the Gospel as well as spontaneous utterances. Also, evangelism is as effective in a home or secular setting as it is within the church.

Third, a personal strategy is mandatory. In the Early Church each believer accepted responsibility for his corner of the world. This same passion needs to pervade our lives and our witness. Who is without Christ in our neighborhoods or where we work?

A friend of mind began praying for five non-Christian friends. After several months he looked for opportunities to speak to them about Christ. After two and one-half years four of the five have come to Christ and entered the Church.

Fourth, missionary journeys are possible in the 20th century. I led a group of college students to work with several churches in Jamaica for 10 days. We saw dozens of people come to Christ. Similar short- or long-term missionary opportunities are available for Christians.

The early Church demonstrated that people don't have to be creative in methodology but do have to be willing in action. Passionate, committed, caring individuals will change the world. Jesus is counting on us.

William Richard Ezell is pastor of Naperville Baptist Church (Southern Baptist Convention) in Naperville, Illinois. Used by permission of the author.

Newly Self-Supporting Churches

The following churches graduated from Home Missions support as of December 31, 1991, or earlier in the year:

Columbia City, Indiana. Pastor Bob Ashman

Hartford, Connecticut. Pastor Ken Carozza

Lakeland, Florida. Pastor Jim Taylor

Millersburg, Ohio. Pastor Charles Thornton

Mishawaka, Indiana. Pastor Scott Weaver

Naples, Florida. Pastor Dan Thompson

In addition, several others are on their own but continue either with District Mission Board support or with the pastor's assuming other employment on a part-time basis:

Atlanta, Georgia (DeKalb Community). Pastor Ernest Usher

Brunswick, Maine. Pastor Darrel Taylor

Yakima Valley, Washington (Hispanic), Pastor Abner Solano

Also, the **Troutdale, Oregon**, church, Pastor Jim Holder, had been receiving assistance during a time of rebuilding and special need. By prearrangement, that assistance ceased at the end of 1991.

A Christmas Welcome

Do you know how to make a new pastor feel welcome? Here's how Pastor Bob Byers was greeted when he and his family arrived in **Bradenton, Florida**, on Christmas Eve.

Pastor Bob and family arrived about 4:00 p.m. Several of our men helped unload the truck, and we had it all in the house by about 7:00 p.m. Prior to his arrival the folks from our church completely cleaned the house, made a few needed repairs, painted the four bedrooms and closets, and had the carpet cleaned. They also decorated a Christmas tree in the family room and hung a welcome sign (signed by all the people at the church) at the door.

We had a carry-in fellowship time with a formal installation of the pastor during the evening service the next Sunday. Also, we had a tree decorated with envelopes containing cash gifts for the pastor's Christmas gift.

(reported by interim pastor Ralph Hall)

Pastor Robert and Nancy Byers with daughters Stacia and Kenda Joy. 2916 Case Ave. Bradenton, FL, 34203.

You can be sure that the pastor and his family were most appreciative of these gracious deeds of love and welcome. On that first Sunday there were record attendances both morning and evening, and the folks are anticipating exciting growth in the weeks ahead.

Recognition at the Navajo Mission

At a January meeting of the Navajo Committee in New Mexico, a special recognition dinner was held for the Mission staff. Special honor was given to staff members with long, faithful tenure. **Bob & Norma Lathrop** have completed twenty-five years at the Mission. These loyal staff members provide very valuable support to the Mission. Bob is an outstanding auto mechanic, and he keeps our mission vehicles—cars, trucks, and buses—running safely. Norma has worked in numerous capacities, as office secretary and receptionist, choir director, and music teacher. Bob & Norma worship and assist at the Cedar Hill church, pastored by Tully Butler.

Everyone knows about **Angie Garber**. She is the embodiment of faithfulness, loyalty, and compassion. For forty years she has been a part of the Mission staff—as teacher, counselor, and friend. To this very day, though past normal retirement age, she can be found driving her little pickup truck out into the Indian reservation to make calls in the hogans and homes of isolated Navajo families. It is a delight to travel with Angie on these trips or to reminisce in her home about her years of service.

We do thank God for the faithfulness of our Navajo staff, typified by the Lathrops and Angie. Continue to pray for them. Readers might want to send a card of appreciation. Address it to them at Grace Brethren Navajo Ministries, Counselor, New Mexico 87018.

FOCUS '92 - a Focus on Outreach

We reported last fall on a joint effort to implement one of the objectives of our Fellowship's Masterplan: To encourage personal evangelism and discipleship. Grace Brethren Home Missions is cooperating with other

national organizations in the FGBC to sponsor one-day seminars promoting personal evangelism in our churches.

A team of leaders from Home and Foreign Missions, Grace Schools, CE National, and Brethren Evangelistic Ministries conducted three seminars in Ohio last fall at Brookville, Delaware, and Norton for the three Ohio Districts. Nearly 200 pastors and church leaders participated, and their evaluations were very positive as to the benefit in encouragement, motivation, and the challenge of reaching their communities for Christ.

Several seminars are being scheduled for this spring and next fall in Pennsylvania, Virginia, and Indiana. Interested pastors should contact Ed Lewis at **FOCUS '92**, P.O. Box 335, Winona Lake, IN 46590 for further information.

A Unique Baptismal Service

Pastor Dale Jenks of the **Saratoga Springs, New York**, Grace Brethren Church reports on an inspiring day last fall which he suggests may have been an historic event among Grace Brethren people. He refers to a baptismal service hosted by a local Baptist church in which both a Christian and Missionary Alliance Church and the Grace Brethren congregation participated.

After the C&MA pastor baptized his people, Pastor Jenks baptized thirteen candidates by triune immersion. Included in that number were a husband, wife, and son who recently trusted in Christ; a former pastor and his family; and four children who have been brought to church week after week by their grandmother.

Pastor Dale and Dottie Jenks. 2 Lindsay Hill Rd, Gansevoort, NY, 12831.

Jesus Is Building His Church

Pastor Jim and Lisa Brown. 4216 Levick Road, Philadelphia, PA, 19135

That's the subject that Pastor Jim Brown writes about in his monthly newsletter, "Road Signs," reporting on the ministry of the Crossroads Grace Brethren Church in **Philadelphia, Pennsylvania**. Their theme is "Sharing hope for tomorrow." Here's an excerpt from the December letter:

> Jesus is building His church in Philadelphia, and, praise God, He's using us.
>
> When we arrived, our family represented the first five members of Crossroads GBC. This past month we have averaged twenty-seven in our morning worship services. Jesus is building His church right before our eyes.
>
> At Thanksgiving we had an opportunity to express God's love and our gratitude by sharing some food with families in the community. And on Thanksgiving Day twenty-nine of us met to worship God with hearts of gratitude.
>
> Pastor Jim concluded by asking us to pray that Christ would continue to use them in the construction of His church.

News Briefs

•Pastor **Tim Boal**, currently of Everett, Pennsylvania, but soon to become pastor of the Penn Valley Grace Brethren Church in Telford, Pennsylvania, has been appointed to the GBHM Board of Directors. He will fill the unexpired term of Rev. Lee Jenkins who resigned following the Annual Meeting last July. Chaplain Jenkins (retired U.S. Navy) continues to serve as Chaplain Endorsing Agent for the Fellowship.

•Two new Home Missions points have been adopted by the Board of Directors of the Home Missions Council. **Niles, Michigan**, is the site of a new church start launched by the New Troy Grace Brethren Church (Pastor Art McCrum). Former Home Missions pastor Herman Hein (now retired) served as the founding pastor. (Brethren will recognize Herman as the founding pastor of the first Grace Brethren Church in Alaska at Kenai some years ago.) Scott Fetter, a Grace Seminary senior, who assisted Pastor Hein as an intern, will assume leadership of the new congregation.

•Mike Prentovich, formerly on the pastoral staff of our Rittman, Ohio, church, is being supported by the Northeast Ohio District Mission Board in establishing a new church in **Kent, Ohio**. Mike is working out of the Western Reserve GBC, Macedonia, Ohio (Pastor Ron Boehm, also a former Home Missions pastor), to put together a core group of pioneer church planters.

•A third church has been added, temporarily, to the roster for special assistance: **New Albany, Indiana**. Pastor Davey Troxel has faithfully served in this southern Indiana town across the Ohio River from Kentucky. Though self-supporting for a number of years, recent circumstances have necessitated some additional help from Home Missions, so we have agreed to an additional, small subsidy for six months. After that, they should be on their own again, and we ask you to pray to that end.

•Upon the resignation of Pastor Emory Young at the Crosslanes Grace Brethren Church in **Charleston, West Virginia**, the congregation voted to discontinue the work. The church, therefore, has been dissolved as of December 31, 1991. Pastor Young has taken employment in Beckley, West Virginia.

RUSSIA: AN OPEN WINDOW

"The Russian people are such wonderful people who have such a spiritual hunger. We wonder if the hunger might not even be deeper than we entirely realize. They are calling us, requesting that we come and give them help.

"But, we fear the window of opportunity for evangelism in Russia may only remain open for a very short time. The current political and economic instability may slam it shut—we've got to get in there now.

—Spokeswoman for Dr. Provost, Send, International—

Rex Durham (M.A. in Missions and Certificate in Biblical Studies) and Dave Benzel (M.Div. and Th.M.), both 1991 graduates of Grace Theological Seminary, along with their wives will be stepping through that window in the early months of 1992.

Rex and Lori (Meads, B.A. Grace College, 1984) Durham were living in Virginia when the founder of Operation Mobilization came to speak at their home church. "Through his influence and enthusiasm we were convinced to go to Europe during the summer of 1986," Rex recalls.

As they worked in Europe, observing foreign missions firsthand, God impressed upon the hearts of both Rex and Lori the deep need of the people—especially in Eastern Europe. But, the door there was not open. The wall stood. The iron curtain shrouded the eastern bloc countries.

"After we returned home the personnel director of Operation Mobilization asked us to serve as recruiters for further mission trips. Following those six months of recruiting, we traveled to Yugoslavia for the summer then stayed another 14 months working with a team based in Vienna, Austria," Lori says.

In October, 1988, the Berlin Wall shuddered and fell under the pounding sledgehammers of freedom. The iron curtain, rusty and weakened, was torn down. The swift and unexpected changes snowballed. God was opening the window.

Rex and Lori Durham

Realizing that Rex would need seminary training for full-time missionary service, they moved to Winona Lake, and he began classes in January, 1989—preparing for the work and trusting the Lord to open the way. It was during a Grace Missions Conference that they met representatives of Send, International.

Dave and Sharon Benzel

Dave and Sharon (Llewellyn, B.A. Grace College, 1979) Benzel were married in 1987 and lived in Winona Lake while Dave completed seminary. Dave had a long-standing interest in Russia because his German grandparents had lived in a western section of the country.

"As I neared the final semester, we began seriously investigating ministry opportunities," Dave remembers. "I was reading the bulletin boards downstairs in McClain Hall when I saw a posting encouraging anyone interested in ministry in Russia to contact Send, International."

He wrote for further information.

"We were amazed to hear in further correspondence with the representatives of Send that we were the second couple to be preparing to go to Russia from Grace, and that the first couple was Rex and Lori. We didn't even know them or about their interest in serving in Eastern Europe."

Both couples learned that the director of the Central European and Russian Department for Send, Intl., Dr. Robert Provost (M.Div. Grace Theological Seminary, 1977) had traveled to Kiev in the Russian Ukraine. With the participation of the administration at Kiev State University and the Kievian pastors, Dr. Provost had established a language and cultural study program for people interested in missions in Russia.

Led by professors with the highest degrees in their field, the program includes language, history, economics, politics, geography, and many field trips for on-site lectures. All will be taught by Russian instructors from an Eastern viewpoint—a crucial approach to create better understanding of the people among whom the missionary candidates will live and minister.

The Durhams and the Benzels will live right in Kiev to participate in this course of study. The classes will meet six hours a day, six days a week. The entire course will last 11 months.

"After the language study we are hopeful that it will be clear where God wants us to locate," explains Sharon. "The leaders for the Ukrainian churches are in Kiev and we are expecting that after they observe us and see our particular strengths and abilities, they will guide us to the position where we could most effectively serve," Dave adds.

"When we know what our situation will be, then we will come back and focus on our necessary financial support."

Dave expects to work with pastors, reinforcing their understanding of how to study and handle the Scriptures. He also hopes to train them to be more effective leaders of their congregations.

While at the University both couples will have the chance to meet young Russians who speak both Russian and English.

"This will provide great opportunities for conversations and beginning relationships long before we are fluent in conversational Russian," says Lori.

"I like to talk with young people," Rex adds, "and Russian youth are so interested in Americans that they will often initiate the conversations. They will spend a great deal of time talking and asking many questions. Some are so bold as to ask 'What do you think of God?' or 'What do you believe about Jesus?' providing unexpectedly easy opportunities to discuss God and His Word."

After the 11 months of extensive training Rex and Lori will also return to the States. "We plan to come back for as brief a time as possible to raise our support, then return for a full term of missionary service. Our experiences with the Russian people have given us a great desire to live there and work with them," Rex says.

"While the upheaval in Russia is great and the situation changes there daily, the opportunity is equally great as they seek the truth," he adds.

European Scrapbook

Tom and Doris Julien spent five weeks visiting the European fields in the last months of 1991. The main purpose of their trip was to meet with field leaders, staff, and individual missionary families to review progress, needs, and goals for the future. What follows are some pictures and updates from the Juliens concerning the church-planting work in Europe.

Significant Times

"My vision for Europe has been renewed. It seems evident that Europe is in a period of preparation, spiritually, with a network of churches and Christian workers being formed, and prayer being focused on European countries by people all over the world. The battle for Europe is being fought in heavenly places. This period of preparation could lead to an outbreak of spiritual revival in Europe, something that we continue to hope for but have not yet seen. If we continue to labor in Europe, it is not because of the immediate results we are seeing, but because of the significance of this continent and the rapid movement of the events at the present time."

A Strategic Place

"The feeling of anticipation for a unified Europe is everywhere. Signs of the unified Europe are already present, such as new numbering for European highways, lack of formalities in customs, and the constant references to the European community in conversations and news. It would be impossible to overemphasize the strategic importance of Europe at this time. It is significant that nearly half of our missionary staff is assigned to Europe."

Children from a puppet club put on by the Kiddoos and the Schwans at a local school perform for the Solihull, England GBC.

England

The TIME team during the summer opened up new possibilities of ministry, mainly with puppets. Children's activities such as the puppet clubs in the schools are one of the best methods of outreach that the team has found.

John Viers, Tom Julien, Tom Hickey, Daniel Dutrue and Larry DeArmey pray for Florent at his ordination in Lyon, France.

France

The church at Lyon has appointed Florent Varak as their pastor. It was a privilege to be a part of the installation service. The Lyon Church has plans for outreach in the city. We were encouraged by the quality of the people in the church and their evangelistic zeal.

Spain

The Spanish people remain extremely friendly and open and it is not difficult to form relationships with them and to converse. Walt Poupart and Rick Satterthwaite would like to focus future ministry and outreach on the university in Valencia.

Missonaries and Spaniards gather for fellowship at the home of Walt and Ruth Poupart

Tim Hawkins, Larry DeArmey and Ralph Schwartz overlook the city of Porto.

Portugal

The Portugal team is excited and unified and there is a pioneer spirit. At this point, Porto, and especially the area of Maia, is the unanimous decision of the team with respect to the beginning of the work. We spent a day visiting Porto, and were impressed by the aggressive development in the Maia area.

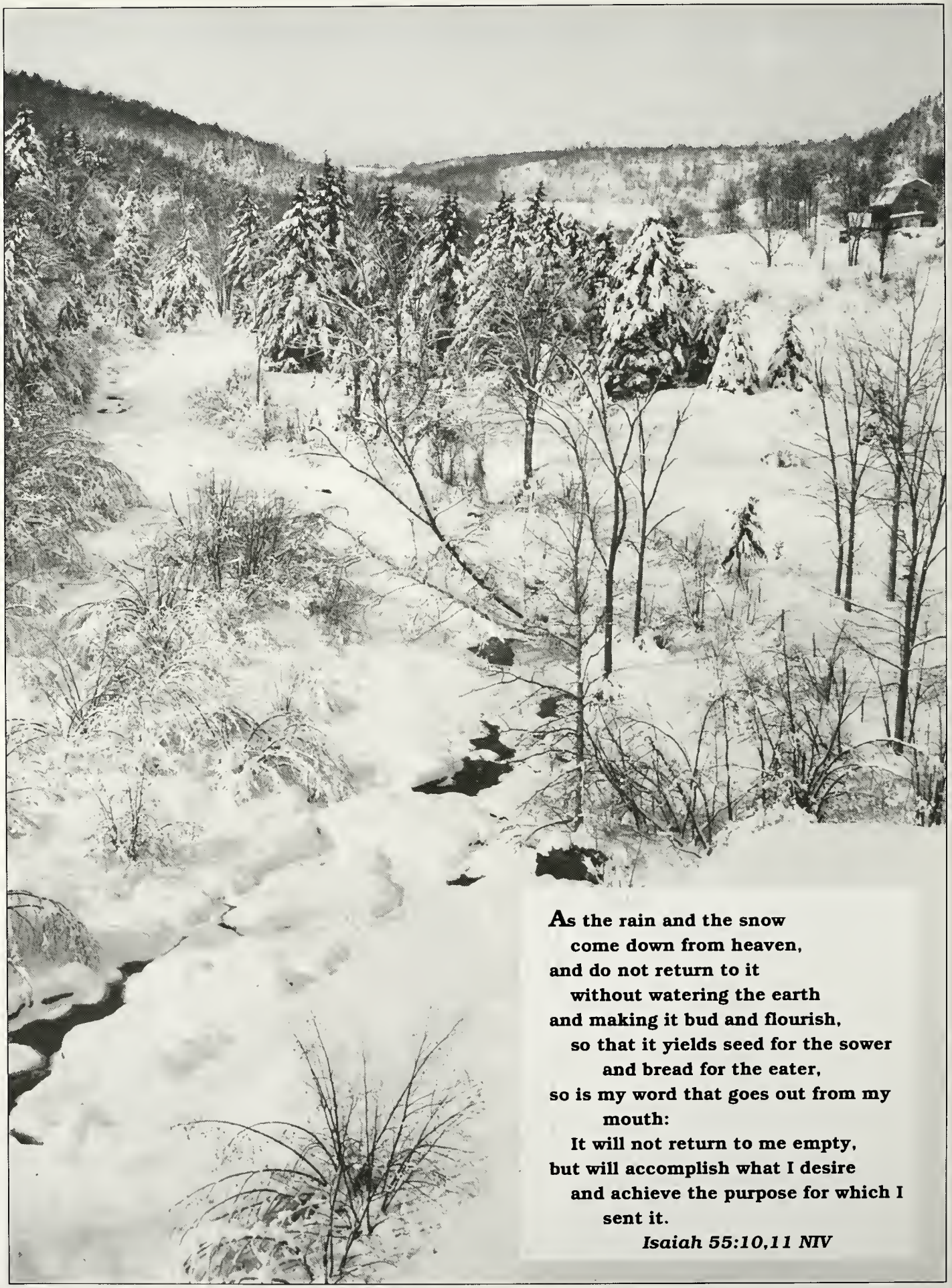
Germany

The ministry in Germany has been very encouraging. The church in Mohringen continues to grow and is planning a branch work. The Leonberg church is sending out two of its members, Frank and Karin Puhl, to serve alongside our GB missionaries in the Chad.

Doris Julien enjoys tea with missionary wives, Becky Pappas, Kathy Manduka, Sibylle Belton, Rachel Jackson and Denise Ramsey.

Keep on Praying

"We are proud of our Europe team and will do all that we can to promote prayer for this continent. Doris and I both appreciate the opportunity to be with our former colleagues and felt a tug for Europe many times during this trip."



As the rain and the snow
come down from heaven,
and do not return to it
without watering the earth
and making it bud and flourish,
so that it yields seed for the sower
and bread for the eater,
so is my word that goes out from my
mouth:
It will not return to me empty,
but will accomplish what I desire
and achieve the purpose for which I
sent it.

Isaiah 55:10,11 NIV

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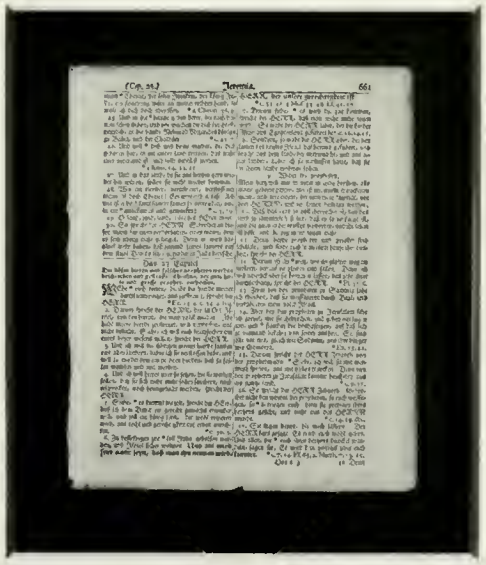
Recently a substantial gift was given which will be used to start an endowment fund for the News Service. When you make your contributions to the fund, we will be able to use the interest, not the principal, to pay for the cost of providing you with up-to-date news of our Fellowship.



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NEWS UPDATE

Tim Boal has resigned from the Community Grace Brethren Church in Everett, PA, to become the new pastor of the Penn Valley Grace Brethren Church in Telford, PA.

Earl Futch has resigned from the pastorate of the Grace Brethren Church of Orlando, FL, and has accepted the leadership of the Grace Brethren Church of Sidney, IN.

The search committee of the Community Grace Brethren Church of Everett, PA, is seeking a new pastor. If interested, the committee can be reached by writing to the Search Committee, Box 63, Everett, PA 15537.

Robert Divine has resigned from the pastorate of the Grace Brethren Church in Norwalk, CA, and has accepted the ministerial duties of the Grace Brethren Church in Middlebranch, OH.

The home of Greg and Colleen Howell was destroyed by fire on Thanksgiving Day, 1991. The family, including seven children, was vacationing in California at the time.

Rev. and Mrs. Jerry Young were honored by the Grace Brethren Church of Lititz, PA, celebrating the Youngs' twenty years of ministry there. A trip to Europe was the gift presented to them.

The Pompano Beach and the Fort Lauderdale, FL, Grace Brethren Churches will merge. The property at Pompano Beach will be sold. Art Johnson had been pastoring the Pompano work.

A deliberately set fire destroyed the meeting room of the Conococheague Grace Brethren Church of Greencastle, PA. They have secured meeting quarters in a funeral home with the possibility of purchasing it. The damaged materials were all covered by insurance, according to Alan Clingan, pastor.

Gary Gnagey has resigned from the pastorate of the Suburban Grace Brethren Church of Hatboro, PA.

Steve Cisney is the interim pastor of the Ellett Grace Brethren Church, Akron, OH. He has been serving as the youth pastor there.

Changes of Address:

Atkins, David. 97 Kimberwick Rd., Lexington, OH 44904.

Bell, Richard. HC 36, Box 84B, Winchester, VA 22601.

Ingwaldson, Lew. 26 C Rd. 6263 NBU 16, Kirtland, NM 87417-9769.

Kern, Steve. Auf dem Buhl 10/12, 7160 Gaildorf, Germany.

Patrick, John. 1871 Kiana St., Fairbanks, AK 99709 (Tel. 907/474-8439).

Smithwick, Larry. 55 W. Washington Ave., No. 93, Yakima, WA 98903-1548.

The New Life Community Grace Brethren Church of Montgomeryville, PA, can be reached at P.O. Box 571, Montgomeryville, PA 18936.

Wooster Grace Brethren Church in Wooster, Ohio has changed their address to 1924 Burbank Road.

Weddings:

Rudeck. Kathleen Maines and Jerry Rudeck were united in marriage at the Riverside Grace Brethren Church, Johnstown, PA, on October 26, 1991. The ceremony was performed by the pastor, H. Don Rough.

Bauman. Irene Cline and Paul Bauman were united in marriage on November 29, 1991, in Oklahoma City, OK, at the home of friends. Arch Rutherford, son-in-law of Dr. Bauman, performed the ceremony. He was assisted by Dr. John Mayes of Longview, TX.

Deaths:

Don Miller, retired missionary of Africa, went to be with the Lord in early December 1991, after a struggle with cancer.

Harry Cook, September 12, 1991. He attended the Grace Brethren Church of Palmyra, PA. Gerald Alleback, pastor

AIRMAIL TO MISSIONARIES

Did you know that it takes three to six months for the *Herald* to reach our missionaries when we send their magazines via surface mail?

We believe they deserve to receive their *Herald* a week to 10 days after we place it in the mail, so we would like to send their subscriptions by airmail. However, airmail costs for each subscription amounts to nearly $40 a year. Funding for this ministry would need to come from interested persons, Sunday School classes, Bible study groups, etc. You may designate a missionary or we will select one.

Please make your check payable to the *Brethren Missionary Herald*, and be sure to designate it "Herald Airmail—Missionaries." All gifts for this project are tax deductible.

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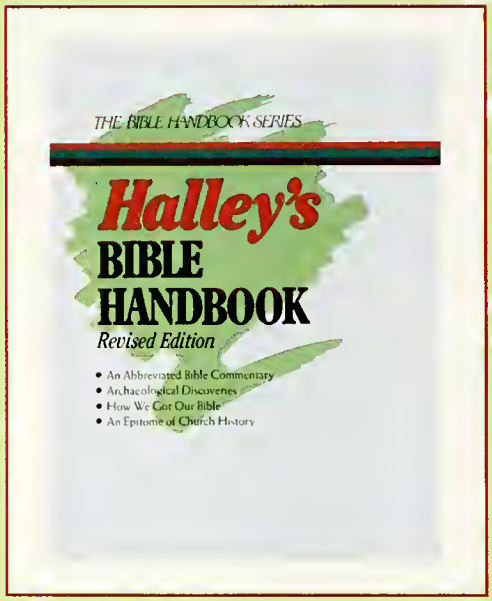

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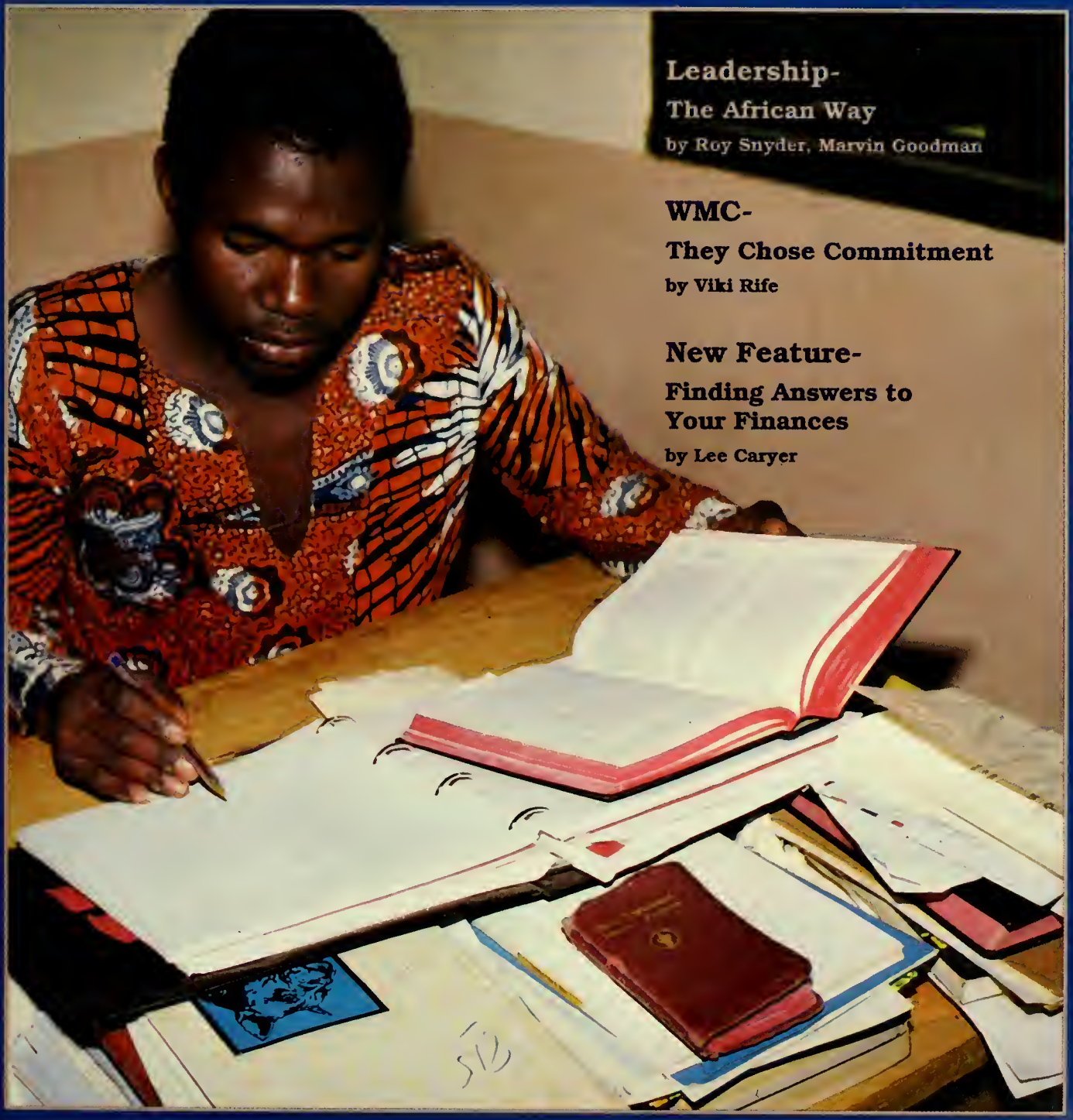


Leadership-
The African Way
by Roy Snyder, Marvin Goodman

WMC-
They Chose Commitment
by Viki Rife

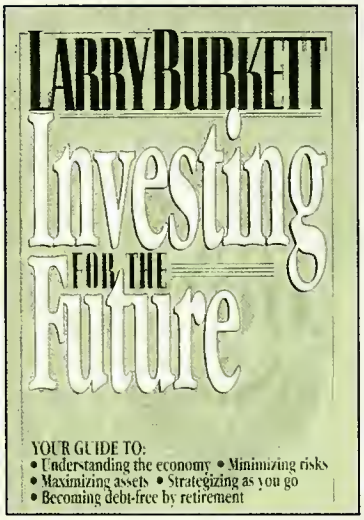
New Feature-
Finding Answers to Your Finances
by Lee Caryer

The Coming Economic Earthquake gave you a picture of the financial future. This new release is a practical follow-up, guiding individuals on

How to Prepare for the Future

In this book, financial counselor Larry Burkett offers wise, Bible-based strategies to every category of investor, no matter your age or your available capital. As Larry is quick to point out, investing is anything but an exact science. But there are basic rules that apply to physics, and it is these that he shares with you in this valuable resource.

Larry Burkett is the founder and president of Christian Financial Concepts in Gainsville, Georgia, a non-profit organization that specializes in teaching Christians biblical principles for managing money. In addition to his financial seminars, Larry also hosts two daily radio programs and writes extensively. He and his wife, Judy, have four adult children and seven grandchildren.



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91 New Cold Remedies and 54 New Detergents

Decisions Decisions Decisions

by Charles W. Turner

There seems to be no end to confusion in the world today. It comes at us from all directions. If you listen to the politicians you will be confused. If you listen to the philosophers, they too will confuse you. There is no limit to the different opinions on religion, which brings about confusion as well.

Now if you want to find out about the nutritional value of a hamburger, there is loads of information available. A trip to a local fast food restaurant can be like a trip to the library. I counted over 25 different pages of information at one place. There was an additional chart which gave me more information than I could digest. It included calorie counts, fat ABD and the effects on the rain forest. If I would have read all of the material before eating my food, the food would have been stone cold.

Let me describe one other area where you find much confusion and a need to make many decisions. It is the friendly supermarket. Last year many new brands of items were introduced: 64 different spaghetti sauces, 103 snack chips, 54 laundry detergents, 91 cold remedies and 69 disposable diapers. All were new and yet different. If you have a hard time making up your mind, this is a tough world in which to live.

At our bookstore you would have the same problem with Bibles. There are 10 different versions to choose from and 15 different colors. To add to the confusion there is Genuine Leather, Berkshire, French Morocco, Calfskin, Water Buffalo, Genuine Bonded Leather, Bonded Leather, Simulated Leather, hardback, padded, cloth and a number of variations of the above selection.

When a man gets up in the morning he has to make a choice from an array of shirts, ties, socks and shoes. My point is, you are bombarded with possibilities in this world. You have to work your way through the confusion to find the facts and solutions. There are many who will offer to help you but most of them have selfish motives in the direction they give. They are not impartial observers to the scene.

How do we make good decisions and undo the confusion of so many different options? First, there is the need to establish priorities as to which decisions are really important. Whether I have strawberry or blueberry is not exactly a major decision.

There are some decisions already made for you. The time at which to start the day at work or school is pre-determined for you by someone else. No options are available. But making big decisions is where it gets tough. You first must know what your options are and then make the right decisions.

Indecision is also a factor. If you stand on a train track and cannot decide whether to step to the right or the left or to stay put, it could be a fatal act of indecision.

But when it comes to the really big one, it makes all others of little importance. What do I do with God? In this case, indecision is also fatal. To assume there is no God and act accordingly is an eternally fatal decision. To accept the truth of who God is and to realize His commands and provisions is vitally important. Obedience and faith in Him leads to hope and eternal life.

So the little decisions, though they may be many, are not as important as whether or not Christ is Lord and Savior. We spend so much of our lives on the unimportant issues. This is often true of believers. We may ponder the color of paint for a room or the size of a can of soup, but spend little time in prayer and in the Word. Our relationship with God determines what we become. Poor choices bring about a poor outcome. Let's make decisions in light of God and His truth.

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For publication schedules contact Publisher, Charles W. Turner, or Managing Editor, Emiline Secaur. 1-800-348-2756. 8-5, EST.

Finding Answers to Your Finances

by Lee Caryer

"Our people really need good sound financial advice," said Charles Turner, publisher of *The Herald*. "We are looking for helpful articles, and I am strongly sold on the value of Larry Burkett and Christian Financial Concepts. I'd like a series of articles, from the broad to the specific, over several months."

I had called Mr. Turner at the recommendation of Pastor Kenneth Brown, East Side Grace Brethren Church in Blacklick, Ohio, where I am a member. I was saved at East Side in 1984 and was certified as a teacher/counselor by Christian Financial Concepts (CFC) in 1987. Since then I have taught many Sunday school and Home Bible Fellowship classes at East Side, Worthington and other churches; individually counseled dozens of believers; taught for Moody Bible Institute; spoken at National Conference, the 20s Conference and several churches within and outside of our Fellowship. Last year I was appointed a field representative by CFC and am available to churches who wish Larry Burkett had time to personally visit them. I am presently conducting the six-hour "Your Finances in Changing Times" seminar.

I would like to make two comments pertaining to the financial advice in this column for the coming months. First, the content will be scriptural. The Bible contains hundreds of references to money; the majority of Christ's parables involve it. Though money is not important to God, He knows how critical it is to us so He provided ample guidance for us. Second, having received a masters degree in business administration, worked for major financial firms, large corporations and developed small business opportunities, I know enough about the way the secular world values money to see the errors. Based on faith *and* empirical evidence, the world is wrong and God is right. Like many of you I read *The Coming Economic Earthquake* and am deeply concerned about the future of our country.

But my primary concern is individual rather than national. What about the couple getting married with no idea of managing a budget? Or the young person convinced he deserves to spend $20,000 while earning $18,000? Or a senior citizen facing the uncertainty of retirement? Or the affluent person who wishes to honor God from the abundance He has provided? Or the church which wants to grow faster than God seems to be willing to provide? Or the pastor who knows his congregation needs help with finances but is deeply in debt himself? Or the church leader who faithfully follows God in every area of life except, of course, tithing? Or that couple in the other pew whose fights about money are destroying their marriage?

Those people are real. I have met many of them. Some have told me God used me to help them. How can God use me to help you? Send a brief description of your situation and your question directly to me at P.O. Box 261053, Columbus, OH 43226. If it seems to be of broad interest, it will be answered in *The Herald*. If not, it will be answered directly.

The Q and A portion may be something like this:

Q: I realized my error in going into debt. How long will it take to get out?

A: Last month a student from Moody Bible Institute told me that as a result of our class he made a commitment to turn around the debt cycle he had unwittingly begun. He said it took just over a year to become debt free. Another friend recently said he and his wife had concluded a five year journey to becoming debt free (except for their house). In both cases the time it took to become debt free after deciding upon that goal was almost exactly the length of time spent accumulating the debt. The rule of thumb might be: "It takes as long to get out of debt as it does to get in, if you're lucky." Compound interest on a large debt, loss of job, or other changes of economic circumstances could alter that guideline.

Your thoughts on dilemmas in the work place, and questions about proper interpretation and application of scripture, can make this a very valuable part of *The Herald*. Sharing the questions with other readers will assist in clarifying your thinking, and the readers will know that their problems are not unique. With the help of God, others in the Fellowship and the people at Christian Financial Concepts, my answers to your questions may help dozens, or hundreds of others.

Sports Ministry In Action

Every winter the men of the Grace College basketball team travel to a part of the world much different from their own. These trips have taken the team to foreign lands such as Germany, France, Switzerland, Mexico, Canada, and The Bahamas, with inner city trips that have included New York City, Los Angeles, Miami, and Seattle. Most recently, in January of 1992, the team returned to the island of New Providence in The Bahamas.

Of course these trips include basketball, but the motivation behind going is that the athletes are, in most cases, introduced to a mission field.

Coach Kessler conducts a basketball clinic in the Bahamas.

"While in The Bahamas, we stayed in the homes of the nationals and we became involved with them. We didn't sit around on the beach very much," says Jim Kessler who is in his 15th year as head men's basketball coach. "We wanted the men to have an opportunity to present the Gospel of Christ," he adds.

The players are given that opportunity to minister through the game of basketball. It is on the courts and during skill clinics that they open the door to talk about Christ.

"We put our men in some uncomfortable situations, such as working with boys at a juvenile detention facility. This gave them a chance to respond from their hearts and share their faith out of a motive to help others. That's what Christ did. He taught us to give to the poor and that is what we did for some of the youngsters in The Bahamas," Kessler says.

Brent Inman, a sophomore from Indianapolis, Indiana, was especially moved by the opportunity to present the gospel.

"I don't think many people understand the impact that sports ministries can have," commented Inman. "For example, the last clinic we gave was on the other side of the island called the Banana Bush. After the clinic was over, I gave my testimony, then another player spoke and gave an invitation. Twelve kids raised their hands when asked who wanted to know more. Out of that twelve, eight accepted Christ as their personal Savior. I think that's what Grace basketball and Grace ministries is all about."

Surely, many lives have been changed through the efforts of Grace sports ministries. Not the least of these have been the members of the Grace basketball system.

Kent Denlinger, a Grace basketball alumnus and currently a pastor in Warsaw, Indiana, feels that the greatest ministry was within the team members themselves.

"I was on trips that took us to the east and west coasts, Florida and Puerto Rico—really all across the country. I enjoyed seeing believers from other areas, but I always felt that the greatest ministry was what happened between the team members," recalls Denlinger. "It was an invaluable time as I could really begin to see into my teammates' hearts, and receive input from people such as Coach Kessler. I'm thankful to God for the opportunities that were given to us."

Recalling a west coast tour 14 years ago that took the team to Mexico, Kessler remembers an evening of worship that not only changed his life but also the life of at least one of his players.

"We sat in church under the dim light of a lantern—there was no electricity—and shared a service with our Mexican friends. We sat on airplane seats and benches," says Kessler, "then they took an offering. Our guys, who don't have a lot of money, shocked me by giving an incredible amount. As we drove away that night my heart was heavy thinking that maybe one day, through this experience, one of these men might end up on a mission field.

"We try to help our men, through athletics, see where real values ought to be placed. Whether they go into missions or not, they'll have a different view of the world and its needs. It will have an impact on them—how they live and what they give of themselves," adds Kessler.

Grace Lancer's David James, Joe Bennett and David Henderson interact with Bahamian youth.

And the player whose life was changed? Scott Laidig, a member of that team who sat with Coach Kessler at that service in Mexico, went to Japan for two years to serve in missions.

Grace Schools Accepts Donation

Dr. John Davis, President of Grace College and Theological Seminary, recently accepted a conversion van from Explorer Van representative Kevin Westover. This is the second van that Explorer Van Company of Warsaw, Indiana, has presented to Grace College and Seminary.

The van will be used by Grace students and faculty for various academic and ministry opportunities.

REFLECTIONS
of an Evangelist

by Tony DeRosa

It had been three weeks and I was heading home after holding evangelistic meetings in southern California, Oregon, and Mexico City. The flight home for me always seems to be a great time for reflecting, and this one was no exception. As I settled into my seat my mind raced back to the meeting at the Evangelical Free Church of Laguna Beach, California. I remembered the warm time of fellowship and the freedom experienced in worship. How could I ever forget the closing service at Troutdale, Oregon, where the people came one at a time responding to the call of commitment? They came weeping and asking for forgiveness, seeking to be used of the Lord. And now, soaring home from Mexico City, I reflected on God's care and provision.

Those who attended the Evangelism-In-Depth Seminar in Pachuca exhibited great enthusiasm.

I had been invited to participate in an Evangelism-In-Depth seminar (Spanish version of a First Love Renewal) to be held in Pachuca, a town 60 miles outside Mexico City. Pachuca is a city of over 200,000 people. Its main industry is gold mining. Upon arriving at the Iglesia Metodista "Estrella de Belem" Church, we were taken to the homes of our hosts. I will never forget the greeting of that old Mexican grandmother as she told us what an honor it was for her to have us in her home, and the privilege it was to serve us. I knew that our stay was a costly one for her and her family. The minimum wage in Mexico is five U.S. dollars a day, and even in Mexico five dollars doesn't buy much of anything. I was told by Juan Isais, my traveling companion and Director of EID, that being served and eating in the kitchen meant we were considered part of the family. I considered that quite an honor.

The seminar in Pachuca consisted of 20 hours of Bible teaching, music and encouragement through testimonies. The closing program started on Sunday at 10:00 a.m. and ended at 3:00 p.m. As the congregation was called to respond, that is exactly what they did. One hundred fifty people came forward, dedicating themselves to reaching the town of Pachuca and the country of Mexico.

As I sat there in the plane my heart filled with His warmth, and at the same instant I received a small glimpse of a greater picture. For the first time I saw that there was more than just Tony DeRosa, the evangelist, more than Brethren Evangelistic Ministries, the herald of revival, and yes, even something larger than the Fellowship of Grace Brethren Churches. I saw people all over the world, in big cities and small villages, needing to hear of Christ Jesus the Savior. I saw that God wanted to use me (and us) as **part** of the picture. Not the entire picture, but part, along with the rest of the body of Christ. I realized what an honor and privilege God had given me by allowing me to be used by Him.

The larger picture includes having God be larger in our lives. For without Him there will be no picture! Our lives need to be dedicated to knowing Him, being with Him and **obeying** His command. It is not enough just to know and be. We must obey and **go**. We must understand that to be guardians and believers of the Word means also to be doers of that Word.

Will you join with me in asking God to give us a heart for Him? That we might see as He sees the lost, love like He loves the lost and give as He gave for the lost. Will you join my cry for **revival**?

Tony DeRosa is a Christian businessman who lives in Whittier, California, where he is a member of the Grace Brethren Church. He serves as Assistant to the Director of Brethren Evangelistic Ministries.

SMM Prepares Girls for Adulthood

This aritcle first appeared in Accent, a newspaper in Greencastle, PA, on December 29, 1991.

by Joyce Nowell
Staff Writer

GREENCASTLE—It's rare when a program grows more than sevenfold in its first year, but that's the story of SMM in Greencastle.

SMM, which stands for Serving My Master, is a program of the Grace Brethren Church and its goal is to help girls grow up to know and serve Jesus.

While SMM has been in existence since 1913, the group program wasn't started in Greencastle until last year. Several months after the first Grace Brethren Church, called the Conococheague Grace Brethren Church, was founded in the town, SMM was established as part of the church's outreach.

Co-leaders Shelby Oliver and Joyce Cordell started with four girls in September 1990. As of this month, the group numbers 29.

Oliver grew up with the program and Cordell was a former SMM teacher in Waynesboro. Both hit the starting gate with experience and have been running ever since.

After beginning with our girls from the congregation, the program now includes girls of at least five other denominations, as well as some who don't attend church regularly.

The leaders see the tremendous growth as phenomenal in a way, but not in another.

"We expected growth, but not to this degree," Cordell said.

"We thought that by this spring if we had eight, that would've been good," Oliver added. "And then we ended with 17 at the end of the first year.

"The girls have done it themselves. Joyce and I haven't been out inviting anybody. It's all been word of mouth. If we had known when we started that it was going to grow like this, it would've been scary. But we've found that when the need has been there, the Lord has provided.

"If the Lord's going to send the girls, he's going to send the workers, the help and the money. It all goes hand in hand. I don't ever see us turning a girl away. What we need will come in."

The leaders see SMM's goal, which is to reach more girls for Christ, as very important, especially in this day and age.

"At one time the church was part of the family social structure," Oliver said. "The church played a vital part in girls' growing up and in their life. It's amazing how many children have no exposure to God and the Bible whatsoever anymore.

"An important thing I've seen this year is that I think the friendships they're forming now can be very important when they hit their teen years. If they can form good friendships in these elementary years with girls of the same background and same standards, it can maybe save them a lot of trouble later.

"Peer pressure is a big thing in the teen years and nobody wants to be left out. If they have good friendships already built up, they're going to be less likely to be hunting somewhere to fit in."

Although there's not a typical meeting format, the Greencastle SMM usually begins with group singing, mostly action songs. The group then divides into Little Sisters and Amigas. On any one week, the main activity may be a Bible study, work on missions, crafts, games, lesson review or handbook work.

Each group has its own handbook which the girls work from. Similar to Girl Scouts, the group works toward specific goals and members earn buttons when they are accomplished.

The goals are faithfulness, Bible memorization, missions, church, personal courtesy and hospitality.

Three times a year a "main event" is held where the meeting is longer and girls are encouraged to bring friends. Main events have included a swimming party, circus night, miniature golfing and a hayride.

"One of the phrases that's used a lot at the SMM headquarters is 'It's easier to build a girl than to repair a woman,'" Oliver said. "We feel that training starting now will be something she's going to carry for life. In today's world with so much going on, that key phrase is used a lot.

"The first goal is to introduce them to Christ," Oliver continued. "Some of the girls do have their own churches and we're not trying to pull them from other churches. But to some girls this may be the only time they ever hear about Christ.

"Another important part of the SMM is that girls already involved in the program are given the opportunity to minister to new girls," Oliver added. "The program is designed to meet every girl where she's at."

"The enthusiasm level is just phenomenal," Oliver said. "The amount of hugs we get on a Wednesday night, the love that's shown—there's a real acceptance and love. Being able to see growth in them is rewarding.

"It's a ministry opportunity for us. It's biblical. In Titus 2 it talks of the older women teaching the younger women. It's a biblical principal for the older ones to train. We can be responsible for training them and it's a God-given responsibility—like an extension of our families."

Blessings in Bradenton

Located on Florida's gulf coast, just south of Tampa Bay, in the City of Bradenton is an exciting, growing Grace Brethren Church, one of the Home Missions family. The Church is located in the midst of the fastest growing southeast quadrant of Manatee County in an area projected to grow from the present population of 28,000 to more than 65,000 before the year 2000. New subdivisions are located all around the church with new homes being built as fast as they can be sold.

On Sunday, January 26, 1992, 66 people were present in the morning worship service.

New families with children are coming into the work so that it no longer is a "retirees" church. During the last year 17 people were baptized in a swimming pool baptistry, and 22 new believers were received into the church membership, bringing the present total to 47. One mother confessed Christ on Easter Sunday and was baptized. Since then, as a result of studying the Bible with her, her husband has professed faith in Christ. Another mother, contacted through regular calling in the community, was seeking to know more about the Bible. She professed faith in Christ and led her three children to receive Christ; all four were baptized recently. Now the whole family, including her husband, attend the church activities regularly.

Kim Kisacky leads this lively group in Children's Church.

Several new families who have moved to Bradenton recently are actively involved. Two families who were winter residents from the north, known here as "snowbirds," were so pleased with the local situation that they went back north over the summer months, sold their homes, and have located in Florida permanently. A retired Marine officer and his family joined the church a few months ago and are helping in the church's ministry.

During 1991 the church won first place in the CE National PSA competition for six consecutive months from March through August with an average increase in attendance of more than 100% compared to the previous year.

The present property of 3¼ acres was purchased three years ago with financing by the Grace Brethren Investment Foundation. An existing five-bedroom house and three-car garage located on the property were remodeled, using mostly volunteer labor from the local congregation. The facility now provides a lovely chapel seating 85 people, plus Sunday school rooms, rest rooms, and a kitchen. The former garage was converted into a youth center for children's and youth meetings. Both were com-

pletely remodeled on the inside with new plaster, lighting, plumbing, heating/air conditioning, carpeting, and new chairs and furnishings.

Two years ago the church recognized the need for a children's program during the midweek service, so the Whirlybird Club for primary age children was started. Almost immediately the midweek attendance doubled and continues to grow, reaching entire families, and now is averaging about 40 each week. This ministry is directed by Dave and Beth Rosander, one of the fine young couples who have two of their own boys in the club.

For the past 2½ years the church has been without a regular full-time pastor, and the pastoral activities have been carried on by three ministers in the congregation who have volunteered their services without any salary or honorarium.

Rev. Lynn Schrock and Rev. Ernest Bearinger, former missionaries, now living at Bradenton Missionary Village, and Rev. Ralph C. Hall, formerly the architect at Brethren Building Ministries, have shared in providing the full scope of pastoral ministries. God has blessed so that during this period the church has experienced excellent growth.

On Christmas Eve, 1991, Rev. Robert G. Byers arrived with his family to assume the pastoral leadership for what will certainly be some great days just ahead in reaching the Florida Suncoast area with the gospel message.

Stacia, Robert, Nancy, and Kenda Byers.

About the Byers

Pastor Byers and his wife, Nancy, have two teenage daugnters, Stacia and Kenda. Both girls are interested in music and plan to go to a Christian liberal arts college.

Nancy has earned a B.A. in Christian Education from Washington Bible College where she and Robert met. She also holds a teachers' certificate in elementary education and has been a full-time and substitute teacher in grades 1–6. She enjoys playing the piano and teaching adult Sunday school classes.

Robert received his B.A. in Biblical Education from Washington Bible College and a Th.M. from Capital Seminary. Before coming to the Grace Brethren Church in Bradenton, he was the senior pastor of the Hollowell Brethren in Christ Church in Waynesboro, PA. In 1990 he began work on a Ph.D. in Church Administration through Trinity Theological Seminary. Robert is an extensive reader and loves activities with his family.

Pastor Robert & Nancy Byers
2916 Case Ave. Bradenton, FL 34203

GOALS

of the Grace Brethren Church of Bradenton, Florida:

For 1992:

- Schedule two "Friends Days" for community visibility and outreach.
- Raise the visibility of the church in the community by pastoral contacts with community organizations, i.e., Chamber of Commerce, funeral homes, hospitals, etc.
- Fill the 15 to 20 empty chairs in our worship center.
- Begin initiating a building program for a multipurpose facility.
- Be self-supporting as a church by the beginning of 1993.
- See five people come to know Christ as Savior.
- Receive 5–10 new members.
- Begin a teen youth group; the pastors' two girls are presently the only teens active in the church.

For the next 5 years:

- Erect a multipurpose facility.
- Put an identification sign on the corner of our street and the east–west route 70 through Bradenton.
- Increase our attendance to the point of adding multiple staff to meet the needs of the people.

LEADERSHIP ...THE AFRICAN WAY...

by Roy B. Snyder and Marvin L. Goodman

Grace Brethren people have had a spiritual interest in Africa for more than 70 years. Thirty-four Grace Brethren missionaries are currently serving God in this mission field. As this great continent moves toward the year 2000, there are a number of questions and concerns which need to be addressed.

What is the economic condition of Africa? Most African countries are crying for help. One of those countries is Zaire, to the south of the Central African Republic (CAR). For many years the Zaire (their currency) was worth two dollars. Now you can get 80,000 Zaires to the dollar. Imagine what that does to the people of that land! It also led to the evacuation of missionaries from Zaire this past September. The economy of the Central African Republic has been so depressed that government services came to a standstill last year. Schools, as well as post offices, were closed. Services were restored in January with an infusion of money from the outside. Other financial help has been offered on the condition that the country establish a two-party system of government.

We can read about the political leadership in African countries, but **what about the spiritual leadership in the African churches**? As the early missionaries began their ministry in Bassai, Bellevue, and Yaloke, they discovered sometimes one, other times two or three men, who rose above all others in their zeal for the Lord, the Scriptures and the ministry. It was not long until these men became recognized as spiritual leaders by the African Christians and the missionaries. In the central African culture, men recognized as leaders were called "babas" or fathers; these spiritual leaders were soon known as babas too. The one who became most prominent in the eyes of the church people throughout the field was Marc Voloungou, a former witch doctor who left witchcraft to accept Christ. He was an avid student of the Scriptures and a blessing to everyone with whom he came in contact during his 50 years of ministry.

Though the babas were spiritual men who blessed the churches in many ways, there was also a negative side to having these men recognized in this way. As young men were being better trained in the Word, it was sometimes difficult for them to assume the place of leadership they deserved because the people still wanted to remain loyal to their babas. In spite of some difficulties, as the younger men persisted in their ministry, the people came to acknowledge their value and enjoy their leadership as much as they had that of the babas.

Where is the leadership coming from for the future African Church? Most of the Bible training in the early days was accomplished in the local tribal languages. A few of the missionary ladies, notably Mary Emmert, Mabel (Crawford) Hamilton, and Ada Taber, started elementary schools in which the children were taught French. Some of the boys from those schools continued on in Bible schools and became some of the early pastors. However, due to lack of personnel it was difficult to provide sufficient French language study in the early days. In the 1930s and 1940s Sango, a commercial or trade language, became widely used. In 1946 the Bible Institute was formed providing Bible training in the Sango language. This school became the backbone of the rapid church expansion from the 1950s through the 1970s as more than 600 men graduated from the Bible Institute, most of whom went out to start new churches.

However, during those same years, more and more public schools were being started by the French colonial government. Classes were taught in French, so increasing numbers of young men were becoming proficient in that language. As they did so, they were immediately taken into government service. Even though French was used more widely, the missionaries were not able to attract young men from the public schools to enter the ministry because they were bound to work for the French government. Many of the missionaries realized a need to have a secondary school to train Christian young men in the French language. This would have a dual purpose. It was felt that some of those young men would want to go into French Bible study to prepare for the ministry, while others who did not feel the Lord's call could go into other work and become a Christian testimony there.

Dr. Floyd Taber, along with pioneer missionary Orville Jobson, had a special burden for this French secondary school. One young man who responded to this burden was Dr. Taber's son, Charles. In the mid 1950's a school was started which eventually became the James Gribble Memorial High School.

For a number of years, French-speaking Swiss missionaries worked in the school. They provided an invaluable contribution to the continuation and expansion of the high school. Mr. Jean-Louis Steudler was especially instrumental in making the school what it is today. The present director, Dr. Namsene Elie, is an alumnus of the school.

In order to give graduates of this school the French Bible training they needed for the ministry, a School of Theology was begun in 1965. Then in 1981 this was upgraded into the present Brethren Biblical Seminary. The graduates of this school have provided much needed leadership in the churches; there is a great demand for more and more qualified leaders.

Progress in both the high school and seminary is noted in the fact that both schools are under the leadership and teaching of central Africans. Dr. Yougouda Pierre is director of the Bible training program. Yet the African teachers are grateful for and demand a continued missionary participation in the schools. This has been ably provided by Carol Mensinger and Evelyn Tschetter in the high school, and by Eddie Mensinger, Mike Volovski and Dan Moeller in the seminary. We praise God for the new, better-trained leadership that is being provided for the churches through these schools.

What is the future of the Grace Brethren Church in the Central African Republic? It has been described as being an adolescent in the body of an adult. Those of us who have spent most of our lives as a part of this great work feel there is still much to be done in discipling God's church in central Africa. Recently a letter was received from a missionary currently on the field expressing the same burden. If the Grace Brethren Church in the Central African Republic is to mature properly, it will take a specially trained person to work with the African church leadership to see that spiritual maturity is a priority among the believers. The Central African church has done a great job in evangelization. A recent article in an English evangelical magazine described the evangelistic zeal of the church in CAR as the best to be found anywhere. Now the task of the church is to strengthen the believers through discipleship.

This leads to still another question: **Are there any special problems when a church has so many members?** My experience involved being in the Castors Church in Bangui, which ten years ago had 3,500 members. The life of the church was not in the Sunday worship service; the real action took place in the precincts which surrounded the church. Each precinct had its meeting place. Sometimes it was only a temporary location; other times there were permanent buildings in which people met at sunrise, as well as in the evening, for prayer and the study of God's Word. At one time the Castors Church had 19 such meeting places. This is where the power of the church was and is today as God's people pray for the lost and the needs of His work. Sometimes several of these precincts would break off to form a new church. Most of the 30 churches in Bangui began this way. It was most interesting that when these groups would leave the Castors Church to start a new church, the Lord sent in new people so that the church soon filled up again. Probably the greatest problem in all this was discipling all the new people who came in. On the other hand when new people became associated with a local meeting place in their precinct, there was a leader who was responsible for their spiritual welfare.

With so many Grace Brethren churches, are there other missions working in that part of Africa? Yes, there are several others, and we try to cooperate with them in various ways so there is no duplication of work. The first combined effort produced a translation of the Bible into the Sango language. Then came the songbook. Following this was a cooperation in youth work and printing. When missionaries first came to central Africa, they divided the territory. However, that changed 20 years ago when different groups moved into "Brethren territory," and Brethren pastors started churches in other parts of the country and even beyond the borders of the Central African Republic.

In view of all that is taking place in Africa today, each one of us needs to be greatly involved in that great land through prayer and giving. Continue to pray that the Lord of the Harvest will send forth workers into His harvest field. Even though the economic and political situations are not encouraging spiritually speaking, the future is as bright as the promises of God. It is His work, and He wants us to be praying faithfully for His work and His workers.

Roy Snyder and his wife, Ruth, served in Africa from 1949 to 1984. Marvin and Dorothy Goodman were missionaries from 1945 to 1986. Both couples now reside in Winona Lake, Indiana.

They Chose Commitment

Once there were two widows . . . well, actually, they were products of very different times. . . .

The first one had married a foreigner whose parents had brought him to her country. His family had been struggling ever since the father had died. Despite his poor health, he was extra special, this husband of hers. How very different he was from her fellow countrymen!

One of the things that amazed the young wife was the kindness of her husband's mother to her daughters-in-law. Her reason seemed to be based on the God they worshiped. They actually believed that their God loved them!

Then one day the young husband was gone. The young widow drew closer to her mother-in-law as they grieved together.

Finally her mother-in-law told her, "I'm going back to my own country." The daughter-in-law understood the older woman's need to return home. But she also knew that something very precious would go out of her own life.

As she thought about this prospect, an idea began to take shape. Couldn't she go along? This dear elderly woman should have someone to look after her on the long trip home.

But her mother-in-law had a different view. "Go back home to your own family. I'm sure you will find another husband soon. I wish you great happiness."

"No," replied the daughter-in-law. "I am going with you."

"Listen," insisted the mother-in-law. "What kind of security can I offer you? I myself am penniless. You need a husband to support you, and I have no way of providing you with another husband. Go on home."

The young woman had to recognize the truth of what her mother-in-law said. How foolish it would be to give up her home, her culture, and her security to go to a place she had never seen! If anything happened to her mother-in-law she would be left alone in a strange country, with no means of support at all. How could she even consider throwing away her right to a normal life?

* * * * *

Our second widow also found herself in a dilemma. She had lost her husband after only seven years of marriage. Here she was, alone. What would she do with the rest of her life?

In her search for peace and comfort, she was led to God's house. Here was a place where she was needed, and as she worked her dedication grew. By the time she was in her eighties, her entire life revolved around serving God and others, so that she didn't even leave the building at night. When her services weren't needed for a while, she would spend the time in prayer and fasting.

One day she saw a young couple come in to dedicate their newborn son. She knew immediately that this was the culmination of her lifetime of service. Nothing, but nothing, could be as precious as the presence of this tiny baby. She encouraged the young couple by telling everyone around how special that baby was.

* * * * *

Both of these widows, over a thousand years apart, chose commitment. They turned over their future to God. Their rights, their position in society, their security, all became His. They refused to take the easy way out. As a result, both of them were privileged to be used by God as part of His plan to provide a Savior.

Ruth, although not one of God's chosen race, became the grandmother of their kings, and of the King of Kings.

Anna, serving in the temple, was among the first to see and recognize that King of Kings for who He was.

They both demonstrated "Commitment, from our hands to His!"

WMC News Update

A special WMC task force has been reviewing carefully all of the aspects of our organization. The eight-member committee of ladies, representing seven different states, is seeking to determine relevance, effectiveness, effciency and outreach. Each task force member is committed to maintaining her basic purpose of promoting the cause of home and foreign missions and to deepening the spiritual life of women by Bible study, prayer and witnessing. WMC was designed to educate the women of the Grace Brethren Church about ministries and opportunities to serve the Lord through the local church. We ask you to pray for the task force as they meet March 20, 21 and 22 and for the National WMC Executive Board meetings March 22, 23 and 24. Important plans and decisions will be made at that time. At National Conference last summer a questionnaire was given to each WMC lady. Others have been sent to the pastors and their wives at churches which do not have WMCs. Questionnaires were also sent to all active missionaries, and the response has been heartwarming. The task force has read carefully each comment with the attitude that the critics could be their greatest asset.

The questionnaires included such questions as:

What would you like to see changed in WMC?

In what ways can WMC minister to missionaries more effectively?

Do you feel the local church ministers adequately to the needs in missions and that WMC is no longer necessary for the assistance of the work of missions?

Responses from over fifty missionaries to the last question were overwhelming:

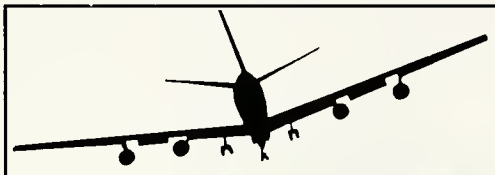
From Spain: I think WMC keeps missionaries "alive" in the people's minds. If it weren't for WMC, missionaries could be forgotten except when the missionary speaks in the churches. WMC also introduces the church ladies to missionaries other than those they support financially.

From Portugal: Women need to have that outward look that WMC provides. Christian women should be interested in more than spiritual weight loss, Christian charm and "evangelical self-awareness." Service should be an outgrowth of our love for and worship of God. WMC, go for it!

From France: WMC to me is not flashy, but stabilizing. It's like a mother loving her child from afar, non-judgmental, listening and saying in many creative ways, "We love you and want to serve you so you can serve others." WMC has always been there, rooting for us, praying, writing encouraging letters, offering friendship and sacrificial financial aid.

We hope to report more extensively in the May issue on the results of our research.

The Task Force: Triciene Custer, Ruth Dunkle, Darlene Edwards, Nancy Eshelman, Geneva Inman, Linda Michael, and Betty Ogden.



AIRMAIL TO MISSIONARIES

In order for our missionaries to receive the *Herald* only 10 days after it is mailed instead of three to six months, the magazine can be sent via airmail. Airmail costs for each subscription is nearly $40 a year. You may designate your gift for a specific missionary.

Please make your check payable to the *Brethren Missionary Herald*, and be sure to designate it "Herald Airmail—Missionaries." All gifts for this project are tax deductible.

Brethren Missionary Herald
P.O. Box 544,
Winona Lake, IN 46590

AIRMAIL PAID BY:	AIRMAIL TO:	POSTAGE PAID THRU:
Everett, PA Little Sisters, Amigas	Tom Barlow France	March 1993
Waynesboro, PA, GBC Joy WMC	Dan Jackson Germany	March 1993
Mr. and Mrs. Dallas Maden San Bernardino, CA	Ted Ruiz Philippines	March 1993
Hollidaysburg, PA Vicksburg WMC	Dave Griffith France	April 1993
Evening Missionary Group Long Beach, CA, GBC	Cecil O'Dell Japan	November 1992
South Bay Comm. Church	Ted Kirnbauer Japan	January 1992
First GBC Dayton, OH	Greg Shipley England	May 1993
First GBC Dayton, OH	John Viers France	March 1993
First GBC Dayton, OH	Dan Beaver Philippines	July 1993
First GBC Dayton, OH	Martin Guerena Mexico	March 1993
Baysore Rd. GBC WMC	Steve Kern Germany	March 1993

Next month: We will publish a list of all the missionaries who are not receiving the *Brethren Missionary Herald* via air mail.

Join Us for

Conservative Grace Brethren Bible Conference

April 20-22, 1992

THEME:

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LOCATION:

Grace Brethren Church of West Kittaning
Kittaning, PA

SPEAKERS:

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Dr. John C. Whitcomb

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CONSERVATIVE CGBA GRACE BRETHREN ASSOCIATION

A Job Change

by Bobbette Osborn Ridenour

The telephone rings continuously at the Brethren Missionary Herald Company. For the past 14 years Bobbette Osborn Ridenour has cheerfully answered your calls and has processed thousands of Sunday school orders. Her voice has become well known throughout the Fellowship of Grace Brethren Churches and as a result Bobbie became a friend to many people. We have given her the opportunity to reminisce about her 38-year career, and we want to thank Bobbie for her faithful service to our Fellowship.

It hardly seems possible that it has been 38 years since I received the phone call from my pastor, James Hammer, inviting me to the church office to talk with Arnold Kriegbaum. Mr. Kriegbaum was then editor for The Brethren Missionary Herald Company and was looking for a secretary. Several weeks later I moved into my first two-room apartment in Winona Lake and started my new job as proofreader and editorial secretary.

The National Sunday School Board had come into existence as a creature of conference and in 1957 was looking for their first full-time secretary. I approached Harold Etling and asked if he would be interested in my filling that position. In June of that year I moved down the hall of the Herald building and started working with "Pop" Etling in a relationship that lasted 14 years until his retirement. Those early years were full of hard work and long hours as we attempted to implement new Sunday school programs and establish office procedures. During that time we experienced the merger of the National Sunday School Board and Brethren Youth Council into the Christian Education Department which today is known as CE National.

Those years realized a numerical growth in our Sunday schools as Pop Etling traveled extensively and became known as Mr. Sunday School in the Brethren Fellowship. The youth work developed into an important arm of our churches as National Achievement Competition became a part of our district and national conferences.

Howard Mayes was selected as director after Pop Etling's retirement. Later Knute Larson followed Howard in a unique arrangement in which Ed Lewis, Judy Ashman Fairman and I shared responsibilities in Winona Lake, while Knute continued as pastor in Ashland, Ohio, and called the office weekly.

In 1977 the Lord began putting an unrest in my heart and life so that when Charlie Turner asked me to consider coming back to work at the Herald Company, I eventually took this as an indication that the Lord had something different for me to do. In November of that year I made yet another job change. I was still working with churches in the Sunday school area, but this time I was selling curriculum at the Brethren Missionary Herald. For the past two years Ed Lewis has allowed me to teach one of his senior seminary classes about Sunday school curriculum. I've thought, "Wouldn't Pop Etling be proud of me if he knew that?"

In 1980 the Lord brought a widower into my life with a bonus package of six children all still at home. I told Gene on our first date that I was not looking for a husband and that I was happy and content with my single life. Gene smiled and six months later we were married after a Sunday morning church service at First Grace Brethren Church in Fort Wayne. Pastors Galen Lingenfelter and Charles Ashman performed the ceremony. Gene and his first wife had been members at the Fort Wayne church for 20 years so I was well acquainted with the family because that had been my home church too.

Since our marriage nearly 11 years ago all six children have married and given us nine grandchildren (the tenth is due in May).

As my 62nd birthday approached I thought perhaps it was time for another job change—retirement. So I set the date for December 31, 1991. As I reflect over my 38 years of service first of all for my Lord and secondly to the Brethren Church, I'm really thankful the Lord uses people to accomplish His work. I have met some great people and have had fun doing it. The Lord has seen me through some difficult times and continually proves Himself faithful. Thanks to all the friends the Lord has given in the Fellowship who have given me so many happy memories.

NEWS UPDATE

Annual Changes:

Allem, David. His phone number is: 215/721-1930.

Anderson, Darrell. 703 Michael View Ct., Worthington, OH 43085-5876.

Boal, Tim. 703 Thornberry Dr., Harleysville, PA 19438 (tel. 215/256-0399).

Burns, John. 1101 Kings Highway, Winona Lake, IN 46590 (tel. 219/269-7616).

Collins, Ben HQ MICOM, ATTN: AM SMI-RA-CH. Redstone Arsenal, AL 35897 (tel. 205/876-5707. His home address is: 8303 Whitesburg Way, #211, Huntsville, AL 35802 (tel. 205/882-1571).

Crandall, Gary. He has resigned from the pastorate in Findlay, OH, and is now the pastor of the Grace Brethren Church in San Jose, CA. His address is 4610 Camden Ave., San Jose, CA 95124.

Eady, Kevin. 307 Gill Avenue, Galion, OH 44833-1716.

Elwell, James. His new address is: 2134 Crestline Dr., Abilene, TX 79702-6228.

Eshelman, Donald. His phone number is: 703/362-0336.

Fredericks, James. His new address is: 6135 Calle Pantano, Anaheim, CA 92808 (tel. 714/283-1278).

Futch, Earl. 202 W. Arthur St., Sidney, IN 46566 (tel. 219/839-0208).

Grubb, Eldon. 758 Second Ave., Lake Odessa, MI 48849.

Jackson, Jim. His phone number is: 206/694-3188.

Jean, Wilford. His wife's name is Rose Lucie.

Marling, Will. His phone number is: 614/855-0139.

McDonald, Fenton. He is the pastor of the Grace Brethren Church in Mabton, WA.

Nairn, Stan. P.O. Box K, Medina, OH 44258.

Webb, Tony. His address is: 3804 Devton Dr., Columbus, OH 43228.

Zimmerman, Larry. He is no longer the pastor of the Christian Brethren Church, Basinger, FL.

Weddings:

Van den Akker. Marrilea Schrack and William Van den Akker were married in the Grace Brethren Church of Kittanning, PA. The bride's father and the pastor performed the marriage ceremony. Richard Cornwell, pastor.

Tim Boal has accepted the pastorate of the Penn Valley Grace Brethren Church in New Holland, PA.

Tex Hudson, 2317 E. Oakland Ave., Johnson City, TN 37601 (tel. 615/283-4370—membership in the Delaware, OH, GBC) should be added to the list of ministers in the 1992 Grace Brethren Annual.

The address of the pastor of the Arvada Grace Fellowship of Arvada, CO, is: 9526 N. Pierce, Bloomfield, CO 80020.

The pastor and his address of the Cross Roads Grace Brethren Church, Philadelphia, PA, is: James Brown (wife, Lisa), 4216 Levick Rd., Philadelphia, PA 19135.

The pastor of the Mabton, WA, Grace Brethren Church is Fenton McDonald (his address is listed in the present *Annual.*

The new church that started in Niles, MI, is pastored by Scott Fetter, The telephone number is: 616/683-7755. Pastor Fetter's telephone number is: 616/695-6298.

A new church has been started in Okeechobee, FL, called the Grace Brethren Community Fellowship, pastored by Larry Zimmerman (tel. 813/467-1685). The church's address is: 17651 NW 38th Ave., Okeechobee, FL 34972.

The address of the Grace Brethren Church in Wooster, OH, has been changed to 1924 Burbank Rd., Wooster, OH 44691.

The Third Brethren Church, located in the inner-city of Philadelphia, PA, is looking for a bi-lingual (Spanish/English) pastor to lead us in reaching our neighborhood for Jesus Christ, (or some one willing to learn the language, with a missionary heart). We have been at our location for over 70 years and enjoy a good reputation with our neighbors for community involvement. We have excellent church facilities, as well as a Community Youth Center.

Over the last ten years our neighborhood has changed from being predominantly white to predominantly Hispanic. We are anxious to do whatever is necessary to reach this new population with the gospel.

If you are interested, please contact Mr. Jos. Tyson, at 215/742-2196.

Deaths:

Fisher, Louise, 65, January 13, 1992. She was a charter member of the Grace Brethren Church in Jenners, PA. Max DeArmey, pastor.

Haynes, Charles, 78, January 8, 1992, Riverside Grace Brethren Church, Johnstown, PA. Pastor Don Rager officiated at the service in the absence of the pastor. H. Don Rough, pastor.

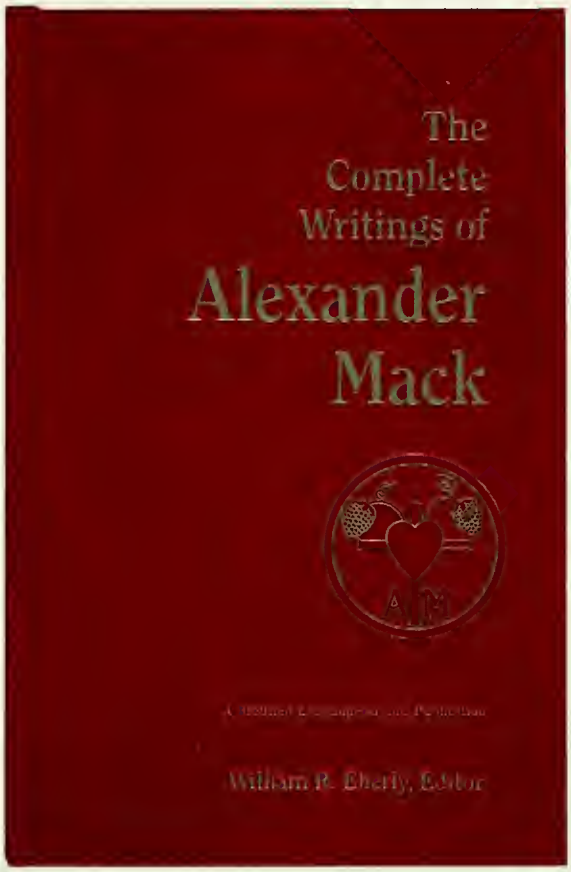
Lingenfelter, Hazel Ringler, 67, December 31, 1991. She was a member of the Leamersville Grace Brethren Church, Duncansville, PA. John Gregory, pastor.

Munch, Rosalie, 52, went to be with the Lord on January 14, 1992. She was active in the Grace Brethren Church of Hagerstown, MD, for 38 years, serving in the choir, former church secretary, and Sunday school teacher. Ray Davis, pastor.

Ritchey, George S., 77, November 10, 1991. He had pastored the Grace Brethren Church in Camden, OH. After suffering serious heart attacks, he retired from the ministry and moved to Shawmut, MT. A memorial service was held in the Leamersville Grace Brethren Church, Duncansville, PA, as he was formerly from that area. John Gregory, pastor.

Dateline Reminder: Saturday, August 1 - Thursday, August 6 are the days for the national conference of our Fellowship to be held in Winona Lake, Indiana. Schedule and lodging information will be mailed to all member churches soon and will appear in the next issue of the Herald magazine. Plan now to attend this great and important conference.

One cannot fully understand and appreciate the Brethren movement without carefully reading the words of its founder and first minister.



With the inclusion of the fragments written in the Mack Bible, it is believed this 120-page volume includes all known writings from the pen of Alexander Mack. It has been decades since these materials have been available in an inexpensive publication. Most of the pieces in this book first appeared in Germany between 1708 and 1720. Donald Durnbaugh did most of the translation work into English.

This hard-bound volume includes a description of Alexander Mack's life, 40 in-depth answers to Eberhard Gruber's *Basic Questions*, and the *Rights and Ordinances* set in the form of a conversation between a father and son.

A joint publication of BMH Books
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William R. Eberly, Editor
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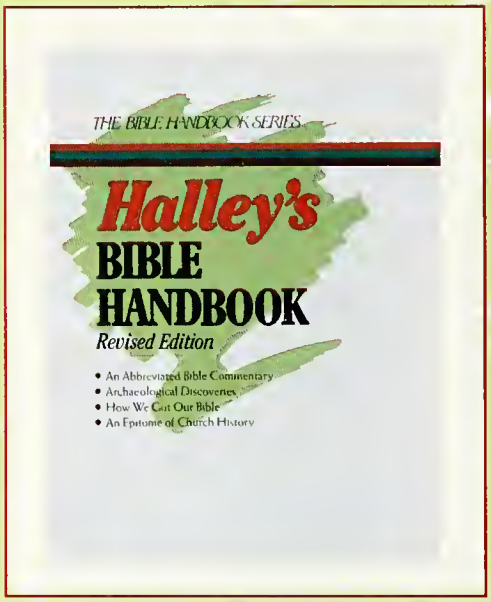

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Brethren Missionary

HERALD

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April 15, 1992

The Joy of Serving God in a Rural Church *by Gilbert Hawkins*
page 12

Communion - A Service We Hold Dear
page 8

The Coming Economic Earthquake gave you a picture of the financial future. This new release is a practical follow-up, guiding individuals on

How to Prepare for the Future

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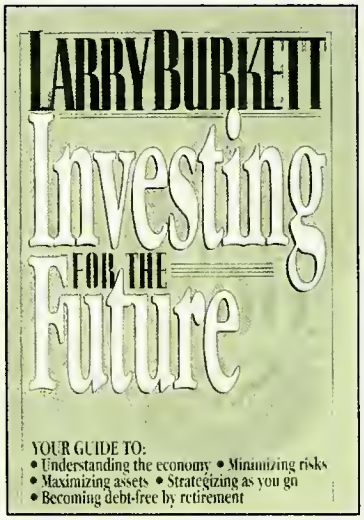
Larry Burkett is the founder and president of Christian Financial Concepts in Gainsville, Georgia, a non-profit organization that specializes in teaching Christians biblical principles for managing money. In addition to his financial seminars, Larry also hosts two daily radio programs and writes extensively. He and his wife, Judy, have four adult children and seven grandchildren.



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Turkeys Can Fly in a Strong Wind But Eagles Fly All the Time

by Charles W. Turner

It has been stated a number of ways, but the bottom line is when things are very easy the resistance is slight. Whether it is in business, or the classroom, or at the job, when all is going right, everyone and everything looks great. But when times change and the competition is elevated a few notches, the crowd begins to scatter.

For a decade or two, we evangelical Christians had a time of difficulty which proved to be good for the church. This period of the thirties and forties was a time when being born again was a little known term and somehow denoted to the world a rather strange creature who may have lost some of his bearings. But as times changed, things began to go our way. The good old days may be just that—good old times. Now things are changing rapidly. It is difficult to tell when it happened but it seems the devil wanted a foothold and said "enough is enough."

The born-again group began to suffer some setbacks and the good times became a bit frayed. The scandals started and the tarnish and lack of depth began to show. The world took a second look at the church. What it saw was not very pretty. We evangelicals can dismiss ourselves from these scandals but the world won't make the same distinctions. Moral and financial problems arose and the days of unlimited opportunity began to fade. The trust had been broken.

There is something else happening. The world is beginning to become unglued. Change is taking place so rapidly we cannot comprehend it all. Old walls have fallen, empires are disappearing and people are changing their minds. While some nations are pulling apart, others are joining together. The Soviet Union has disappeared and the countries of Europe are coming together. Doors are opening and closing very quickly.

Turkeys can fly when the wind is strong enough, but there is coming a time when only the stronger bird, the eagle, will have the ability to glide. The Russians have faced greater change than any other group of people in our generation. As the doors of opportunity swung open in their country, there formed a sudden vacuum. Reports tell us that many are rushing in to fill that void. The Muslims may well be the winners and the door for truth may be closing about as rapidly as it opened. The Chicago Tribune reports that in Smarkand, Russia, there were three mosques when Gorbachev took power in 1985. There are now 105, and new ones open each week. In central Asia the mosques have doubled in each of the last two years to now more than 5,000. We were just not ready in any way to meet the challenge. In the former Soviet Union there are 55 million Muslims and they are rapidly filling the void that was left by Communism.

I suspect that the common market or the new European Community will have authority in the area of money and politics of this new forming confederacy and will not provide a good environment for evangelical Christianity. I assure you they will not be inviting us in to give them advice about religion.

The world is forming its systems and units and the evangelical church is losing its influence. Social concerns are crowding out the priority of a spiritual message. Both of the emphases are important but one has a much higher priority—it is the gospel of repentance and salvation that results in the spiritual rebirth of the soul.

With the changes in the world and the increasing attacks of the devil, the true power and strength of the church will become obvious. Are we going to be soaring eagles or sinking turkeys? In commenting on the state of the church, George Gallup makes a statement that is devastating in nature when he quotes another who said, "If Christianity were to die, sooner or later it might affect the church." The statement needs little comment, but many tears. For it is true that a lot of what we do could be done by other organizations that are not even Christian.

It is time for eagles to fly in these end times. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint" (Isaiah 40:31, KJV).

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Herald Magazine Policy

News and Advertising Policy

The *Herald* magazine offers space for promotional material to the boards, churches and members of the NFGBC. This includes publicizing special events, seminars, programs or advertising for an organization. Items that are news oriented will be printed at no charge. Beginning with the April 1992 issue, to distinguish between paid advertising and free news material, all purchased ad space will specify in small type at the bottom of the ad, who paid for the advertisement.

Standard rates for advertising:	one full page	$370.00
	one half page	$225.00
	one quarter page	$126.00
	classified ad	12¢ per word

Color covers are additional.

For publication schedules contact Publisher, Charles W. Turner, or Managing Editor, Emiline Secaur. 1-800-348-2756. 8-5, EST.

Fellowship of Grace Brethren Churches 1992 Conference
Focus on the Theme of Evangelism

August 1-6, 1992
Winona Lake, IN
Dr. David Plaster, moderator

Program Highlights:

Sat., Aug. 1
- 8 am to 4 pm—National Forum
- Evening—Musical Concert

Sun., Aug. 2
- 9 am & 11 am—Duplicate Moderator's Address Services
- 6 pm—Grand Missions Rally

Mon., Aug. 3
- National Church Leadership Seminars coordinated by CE National
- 6:30 pm—Conference Music & CE National Challenge hour

Tue.–Thu., Aug. 4–6
- Morning Bible Hours—"Local Churches in Outreach"
- Business Sessions and the meetings of the Women's Missionary Council, Grace Brethren Ministers and Grace Brethren Men
- Challenge Hours for Foreign Missions, Home Missions and Grace Schools

Note: Conference will adjourn mid-afternoon on Thursday, August 6.

A more complete program schedule and full lodging and meal information has been mailed to all churches and cooperating organizations. Contact your pastor for more information or our fellowship corrdinator, Charles Ashman, P.O. Box 386, Winona Lake, IN 46590 (219) 269-1269.

Lodging & Meal Information

At Grace College:
Lodging in Alpha Dormitory: Rooms may be rented starting Friday night, July 31. Reservations may be sent in any time.

There are two single beds per room. and one bath for two rooms.

Per night rates:
2 persons per room—$23.00
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Write: Grace College
FGBC Conference Housing
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Winona Lake, IN 46590

Meals in Alpha Dining Commons will be available. Advance reservations will be needed.

Sun., Aug. 2
Breakfast 7:00 am–8:00 am
Noon Buffet 11:30 am–1:30 pm

Mon. thru Thu., Aug. 3–6
Breakfast 7:00 am–8:00 am
Supper 5:00 pm–6:00 pm
(No supper Thursday)

Meal costs:
Breakfasts $3.05
Sun. Buffet & Suppers $6.50
Conference meal pkg. $36.00
Includes:
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Sunday Noon Buffet
3 Suppers (Mon., Tue., Wed.)

FOR MEAL RESERVATIONS CALL 219-372-5198 OR SEND IN THE RESERVATION FORM BELOW.

For Motel Lodging: The listed motels/hotels are all near Winona Lake. Be sure to identify yourself as "Grace Brethren" and request the special F.G.B.C. Conference rate listed below. Rates are subject to 10% tax and change. P=Pool, CB=Continental Breakfast.

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Gunn Guest House $25/1 person
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Each One Reach One

by Sharon Edgington

Editor's note: The following article is written by the wife of one of the pastors of the Northeast Grace Brethren Church in Fishers, Indiana, a suburb of Indianapolis. The church began two years ago with a core group of families from the Warsaw, Indiana area. There were about twenty-five people in that first service. Now, after two years, twenty or more have moved into other ministries or have been transferred from the community but have been replaced with people from the area. What follows describes some of the programs used by the church planters in reaching their community and stresses the underlying principles and purposes of their methods.

The praying "Wee Disciples"

"Before we leave tonight, I have to share something. I am not much of a talker, but a few weeks ago after Bible study I asked Jesus to be my Savior and come into my life." Gary, a man whose background is in Mormonism, shared that testimony with the study group one night.

Pastor Al Edgington asked, "Gary, which Jesus do you believe in?"

"The God incarnate of the Scriptures," was his immediate answer.

Following this clear testimony, Teresa, an ex-Christian Scientist, shared that after the study on the life of Christ she, too, believed Jesus was God and her Savior.

Gary and Teresa participate in one of Northeast Grace Brethren Church's evangelistic Bible studies. This particular study meets weekly because one lady, Pam, had a burden to reach her friends and neighbors for Christ. Pastor Al leads the study in her home and she continues to invite everyone she knows.

Pam came to NEGBC through its Bible Institute ministry. She was invited by her friends, the Hartings, to take a course in Biblical Fundamentalism. Pam, Gary, Teresa, and the Hartings are now in the small group ministry at NEGBC.

The Hartings, Dan and Agusta, were part of the Latter Day Saints for fifteen years before coming to Christ as their Savior. They are vitally involved in a local ministry of reaching people in cults. A class on "Cult Awareness" at NEGBC has opened the eyes of many on how to minister to people entrapped in a cult. The Northeast area of Indy is targeted by many false groups because of the large number of people moving there.

Believers must always be ready to share the gospel. For example, when Pastor Al spied a bumper sticker which read "The Citadel" (his college *alma mater* rarely seen in Indiana), he followed the car. As a result, he met the Jensens, a new family in the community. Pastor Al and Sharon led them for several months in a Bible study and rejoice at their salvation. The Jensens are now a part of a study group in the church and plan to be baptized soon. Meeting people and becoming involved in their lives is the key avenue to sharing the gospel. **"EACH ONE REACH ONE"** is the motto and the goal is never to lose the fervor for sharing Christ with others.

Al and Sharon Edgington

Pastor Ron and Susan have found a tremendous opportunity for meeting people through active roles in local community clubs such as Kiwanis, Chamber of Commerce, Dollars For Scholars, and Geist Landing Community Club. With another couple, the Flahertys, Ron and Susan have hosted several open house opportunities and have gotten close to neighbors and local businessmen. As a result of these contacts Pastor Ron teaches a weekly evangelistic Bible study at the noon lunch hour for a number of local businessmen.

Two men in the church caught the vision of reaching their friends for Christ and joined Pastor Ron to begin an outreach two evenings each

month. They open the elementary gym for a night of basketball. During the half-time rest, men of Northeast Grace share their testimonies and the plan of salvation. Recently, two more professed Christ as Savior.

STAND is another facet of outreach in Indy. Its central focus is to teach young people what it means to live the Christian life. **STAND** means **Students Taking A New Direction**. Last summer, after a ministry in the inner city of Chicago, Kipp Edgington returned to Indy with a determination to be bolder with the gospel on his high school campus. Permission was received from the principal to hold a weekly Bible study on campus. Kipp and his sister, Charis, knew there were other Christian students on the campus who wanted to grow and that **STAND** would provide a beginning place for that growth.

They started with a core group of seven and have now grown to more than fifteen weekly. A study on the practice of godliness has brought the students to the place where they want to share the gospel with their friends. "Boldness" has become their prayer, and weekly they are bringing their unsaved friends to the Bible study.

> And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others (*2 Tim. 2:2*)

The Fishers area has few youth groups, so NEGBC's teen program called "Living Proof" has been growing through this avenue of outreach. Surprisingly, this has also opened a door for Pastor Al into the lives of the parents of these teens.

Among the several essential facets of the Indianapolis ministry, worship is the highest priority. Out of a lifestyle of worship to the Lord flows the desire to evangelize the lost as well as train the believers. Small groups are essential to that focus and vital for the body to produce biblical worship. This church revolves around small groups, which they call FLOCKS (**F**ellowship, **L**eadership, **O**utreach, **C**aring, **K**nowledge, **S**ervice), believing that everyone in the church needs to be involved in a small group whether the focus is evangelism or edification. This is where real teaching occurs, life-changing principles are acted upon, and accountability takes place.

Many people begin in an evangelistic study and then become a part of the O.F.F. FLOCK (Observing Faith's Fundamentals). Following this six- to eight-month course, they begin D.I.G. (Discipleship In the Gospels). The goal is that each person become a part of the weekly worship service celebration.

Pastor Ron and Susan are the leaders of the O.F.F. FLOCK. Pastor Ron developed the material to teach new believers the fundamentals of the faith. Often, people who simply desire to grow in the knowledge of God's Word will join the study. Recently, Pastor Ron completed a number of months with one group and immediately started a new one with another FLOCK of new believers. The original group has now moved into a D.I.G. FLOCK to begin the next step in growth.

Small groups have several goals in addition to teaching people to handle the Word of God. Believing that perpetuation of the local assembly is a priority (2 Timothy 2:2), in addition to an emphasis on teaching sound doctrine, there is also an emphasis on accountability, fellowship, prayer, and the giving of service in ministry. Thus, an understanding is developed that commitment to a local assembly is important.

Beginning in 1992, a "Welcoming" class was started to help integrate new attenders into the body. The six-week study presents background on our purpose, our polity as a local church, our opportunities for growth, and our ordinances. In this class people can learn what the Northeast Grace Brethren Church is. Another three-week course follows, called "Gifted to Serve." Here people who desire to be a part of this body can discover their niche of service. The goal at NEGBC is that each person become a part of a serving, worshiping church by using the gifts and abilities God has given them.

Ron and Sue Smals

Now, as the target families of Northeast Indy begin to grow and reach out, the prayer of this church is to become a vital, growing body of believers that reaches out where there is great need with the truth of the Word. Currently, NEGBC touches nearly 130 people each week through outreach and FLOCKS.

Note: your prayers and gifts to Grace Brethren Home Missions make possible the outreach ministry of churches like Northeast GBC in Indianapolis.

A Service We Hold Dear

Three-fold Communion

***This article is** a collection of descriptions from various churches in our fellowship of the distinctive and beautiful threefold communion service. Although most of the agenda is common to all Grace Brethren Churches, we have found that each church practices something unique to their congregation. Various factors play into this, including geographical location, climate, whether the church is urban or rural, the size of the local membership, the pastor's personality, and the church's facilities. This broad sampling of ideas may prove to not only be interesting but of benefit to your church as well.*

Temple Hills, Maryland (844 members)

The Grace Brethren Church of Greater Washington holds communion services on Palm Sunday evening as well as on the first Sunday evening of October. For the benefit of new members and first-time participants, the service opens with a general explanation of the meaning and order of the service. An exposition of John 13 is given to illustrate the deep significance of Jesus' teaching on serving each other in love.

Men and women sit in separate sections of the sanctuary for convenience of movement to the separate rooms for foot washing where pastors and pastor's wives have been designated to explain the procedures. Experienced members are encouraged to sit with and help new guests.

An explanation for the fellowship meal is provided in the form of a brief devotional and fellowship is emphasized and encouraged. The "meal" consists of a simple cheese sandwich and a few olives packaged individually in baggies. After the meal, members are invited to give brief testimonies of God's grace in their lives.

Next, scriptures relating to the bread and cup are read and put into context of "This do in remembrance of me." The solemnity of the service heightens as the elements are passed and taken.

After the cup, the simple reference of John's statement is made, that "They sang a hymn and went out." The congregation joins hands and sings "Blest Be the Tie That Binds," and a brief benediction closes the service. People are urged to move quickly from the sanctuary with the spirit of this most sacred time uncluttered in their hearts and minds.

Small children are cared for by paid helpers, obtained from other churches in the area whose services do not conflict with the GBC.

The unleavened bread is made by one of the church members.

Recipe for Communion Bread

¼ pound unsalted butter
¾ cup cream (½ C. whipping cream + ¼ C. coffee cream at room temperature)
1¾ cups flour

Mix ingredients and roll thin between sheets of wax paper. Mark with floured knife to desired serving size. Bake in 350° oven for eight to ten minutes.

Serves 300 people. This bread freezes well for short-term storage.

Hawaii, Waipio GBC (90 members)

In balmy Mililani, Hawaii, Pastor David Mitchell opens the communion service with a time of reflection and preparation. Following this the foot washing takes place outside. A row of benches is set up for this observance while those waiting their turn stand nearby, some fellowshiping, others singing. Then as the deacons clean things up, everyone else proceeds back inside for the love feast. Men and women remain separate at opposite sides of the room. The meal consists of tuna sandwiches, pickles, cheese and a lot of good fellowship. Soon table lanterns are lit as it begins to get dark outside. The feast is followed by a hearty time of testimonies and then short sermons are given by the pastor and several others on the significance of the elements. After partaking of the bread and cup the evening concludes with everyone singing a song.

Europe—France and Germany

The dining hall at the Chateau in St. Albain, France, provides an extraordinary historic setting for the Macon church's communion services which

are held four times a year. There is a pervasive aura of unity and intimacy as the foot washing segment begins with several hymns. The men sit in one circle and women in another which enables everyone in the circle to look into the faces of all 10 to 15 fellow believers. The principle of servanthood is strongly felt, making it difficult to hold grudges against anyone. Only one bucket of water is used, which gets passed around as each one washes the feet of the person sitting next to him or her.

The love feast is an unhurried time of close fellowship, usually lasting an hour in length. Everyone helps in bringing food which provides for a full meal. This is followed by observing the bread and cup. A loaf of french bread is passed around, with each participant tearing off a piece for themselves. A common cup is shared. (A small white cloth is sent around along with the cup for sanitary measures.)

There are many similarities in the German Grace Brethren Churches. Everyone in the church brings food: cold cuts, cheese and salads, so that things can get started at supper time which is 5:00 p.m. Because new people are always involved, before anything else begins, a full explanation of communion is given. The seriousness of this sacred event is realized during the time allowed for soul searching. People are asked not to participate if they know they are unworthy according to the scriptures. The invitation is made clear to confess sins and experience God's cleansing, but that the Lord has called some home early because of their unworthy state when they partook in communion. The traditional German churches did not allow children to join in celebrating the Eucharist until the end of their confirmation at age 13. However, the American missionaries have introduced allowing children, who are saved and understand communion, to take part.

During the entire service, which ends up being quite long, there is no great concern about efficiency, for the greater emphasis is on cleansing of sin, worship and fellowship. An announcement is made ahead of time of a particular theme: i.e., Christ's blood, God's holiness, God's love. Then people can come prepared to share Bible verses on the topic. As the evening closes with the commemoration of the bread and cup, everything is completely silent which permits the believers to again think seriously about the significance of the elements.

Dryhill, Kentucky (57 members)

Pastor Sam Baer begins the communion service at the Victory Mountain GBC with a prayer after which he reads a portion of 1 Corinthians 11. Time is then allowed for confessions among the believers.

For practical reasons the meal follows next on the agenda (since it is a carry-in meal and there is only one stove, the food would get cold if the meal was at the end of the service). All the participants sit at one long table in the basement of the pastor's home, and the food is served family style. This is a very special time for the young people who come faithfully and are from broken homes. They seldom experience a family setting for a meal and Christian fellowship. At the close of the meal there is the observance of the bread and the cup.

The church incorporates a variety of symbolism. At one end of the candlelit supper table is a painting which symbolizes the marriage supper of the Lamb, and at the other end is an empty chair indicating they have made a place for the Lord. The church has also adopted the idea of salt being a symbol of friendship. Therefore when salt shakers are on the table it shows that they are all "friends forever." Throughout the year this involves encouraging each other, helping brothers and sisters in financial need, and confronting in love when there is a sin problem.

Many hymns are sung during the foot washing service, after which is a time for testimonies. This is especially meaningful to the newcomers. Last of all, in keeping with what Christ and His disciples did before going to the Garden of Olives, a hymn is sung and the group of 30 to 35 people, who have been richly blessed, are dismissed.

Washington, PA (91 members)

At the Washington GBC in Pennsylvania, communion is observed the Sunday before Easter and the Sunday before Thanksgiving. The focus is on the ministry of Jesus Christ. After a time of spiritual preparation and soul searching (Ps. 26:1–7), the **Present** ministry of Jesus is symbolized by the washing of the saints' feet. The men and women are ushered out in small groups to separate rooms. The towels have ties attached to them so they can be tied around the waists in an apron fashion for use in drying the feet. When everyone has returned to the sanctuary, it is time to observe the **Future** ministry of Christ during the love feast which points toward the marriage supper of the Lamb (Rev. 19:1–10). The tradition has been to include ham on buttered rolls, three slices of sweet pickle, two slices of cheese, and a sugar cookie. An attendance sheet is sent around to document each person's presence. Those who attend communion are then eligible to vote in business meetings. Finally, the **Past** ministry of Jesus Christ is remembered by partaking of the bread and cup (1 Pet. 2:21–25, 3:15–22). The bread is a special shortbread provided at no charge by a local bakery. The praise time which follows is open to anyone for sharing testimonies. To close the evening, everyone stands in one large circle, hold hands and sing "Blest Be the Tie That Binds." Throughout the service, Pastor Richard Battis and a number of lay people share scripture reading, prayer and music, including several solos.

E. J. Underwood went to Russia and gave many of the people there

Something to Smile About

"I want only one thing—to be a man who cares about people and who shares Christ with them."

E. J. Underwood, Chief Financial Officer for CE National and part-time instructor at Grace College, took that desire halfway around the world this past winter and put it to the test.

As part of Operation Carelift through Josh McDowell Ministries, E.J. traveled to Russia and the Ukraine. Under Operation Carelift, supplies and volunteers were flown to Russia where 21,000 gift packs were assembled in a warehouse. Including such items as teddy bears, candy bars, raisins, illustrated children's Bibles, coloring books, and crayons, these gift packs were presented to children in Russian hospitals and orphanages.

E. J. Underwood spent Christmas 1991 in Russia.

"It was wonderful to get out among the people and see some of the realities that they face every day," says E.J. "I was deeply impressed by the economic situation—displayed in ways like the long lines of people waiting to buy food. I realized quickly that the things that are so commonplace for us, even simple things such as a choice of forty different cereals in the local grocery stores, are scarce and highly prized by them.

"But I was far more impressed by their openness to the gospel. I have never seen such a thirst and hunger for God's Word before. The Christian community has a wide open door," he says. "Unfortunately this door is also attracting some large cult groups to Russia and the surrounding states. Two such groups, the Mormons and the Jehovah's Witnesses, are moving into these areas with droves of people and plenty of money to establish their outreach."

God had even more for E.J. than the job of packing and delivering the gifts to the children. E.J. had been asked to preach to a group of Russians and he had prepared to do that. But on the evening that he was scheduled to speak, he was told that a change had been made and they would not be calling on him after all.

"I went to my room so frustrated that I broke down and cried," he remembers. "I wanted to speak. I had come so far and the people were so anxious to listen. I was ready to share the gospel, and now the opportunity had been senselessly taken away."

It took quite a while, he recalls, before the words from Psalm 46 verse 10 came into his mind: "Be still and know that I am God."

E. J. delivering gift packs to children in a Russian hospital.

"I finally stopped my complaining and listened to God. He was asking me to give up my agenda and trust Him. After a few more minutes I was truly able to say 'God, if you want me to go back to that warehouse and pack more boxes, I will do that everyday I am here. I will fill the place You want, not the place I want.'

"It was not more than two minutes after I prayed those words that there was a knock at my door," he continues." It was someone asking me if I would be willing to travel down to Kiev by night train and speak to a group there."

Seven hundred people assembled that day in Kiev to hear God's word. One hundred came forward to learn more about Christ and receive a Bible. God mightily used a willing warehouse worker.

"You know, I always pictured the people living in Russia and the surrounding states as enemies. But I saw clearly that communism was the enemy. They are men and women like us," explained E.J., "people who now need our help as they struggle to overcome difficult situations.

"While I was in Kiev an 80-year-old man spoke the saddest words to me. He said: 'It is so nice to see Americans and their smiles. We here have nothing to smile about.'"

"I felt as though I was hearing an echo of the words that the Israelites said when they longed to be back in Egypt where at least they had food to eat and places to live. The conditions are such that maintaining perspective is hard. It's hard for these people to be happy when they cannot even feed their families."

E.J. left Russia with much lighter suitcases than he carried into the country. He shared the food that he had brought, and he even left behind many articles of clothing. "I had so much and they so little, I just had to share with them," he explained.

After arriving back in Winona Lake, E.J. was interviewed and his trip was featured in a long article printed in the Warsaw, Indiana, Times-Union daily newspaper. Throughout the interview he faithfully described the reason for the trip and his desire to share the gospel, much of which the reporter included in the final printed story.

"This trip changed me," he says. "It caused me to look beyond my own little world and personal circle. It increased my love for people and strengthened my desire to keep reaching out, to keep being involved.

"Like Christ, whose heart was filled with compassion for the desperate need of the multitudes, I pray I will always see the need and be available to go wherever He sends me and do whatever job He asks."

E. J. and his interpreter, Sergei, in front of a Russian cathedral.

The Joy of Serving God in a Rural Church

by Pastor Gilbert Hawkins
Pleasant Grove Grace Brethren Chuch, North English, Iowa

A great man once said, "God must love the poor people for He made so many of them." In the same light we might say, God must love the rural churches, for He made so many of them.

I have been a pastor for nearly 40 years. Most of that time has been spent in rural churches with memberships of less than one hundred. My wife Rosella and I have had the joy and satisfaction of watching God enable a rural church do its work of reaching and challenging a community for the Lord Jesus Christ in unusual ways.

The disadvantages of a small congregation are relatively few in number. One of them could be the lack of a large pool of personnel to draw from. One person is forced to function in several positions. For instance, a deacon may also be a teacher, or a trustee may also be a Sunday school superintendent as well as an usher. Also, it is sometimes more difficult to have the diversity of the larger church. A change in methodology may come slowly, and with more pain, because it is just easier to do as it has always been done.

One of the great advantages of the rural church is that everybody knows everyone else. It is much more like a large family. When one member is hurting, it is someone you know very well, so you hurt too. A case in point: We had lived here in North English approximately three months when I became very ill. I was hospitalized for 52 days and did nothing for two months. In fact, I was able to preach only by sitting in a chair for the two Sundays after coming home. I wondered how a large metropolitan church would have handled this. The North English Grace Brethren Church cared for me like a family member. Rosella, too, was cared for by the entire church family during that time. Everyone was concerned about her driving 80 miles to the hospital everyday. Nearly everyone in the church came to visit me. The people here love the Lord, their church and their pastor. They are willing to serve where they are able and needed. Each one is important and is missed when absent.

I am reminded of John 1:35–42, where we have a very vivid account of one of the lesser known disciples. Andrew is his name. He might have been called one of the lesser lights. Yet his ministry, though not glamorous in man's eyes, was important to the plan of God. It was Andrew who brought the great man Peter to Christ. It was then Peter who later became the chief spokesman on the Day of Pentecost.

Why didn't God use Andrew in the same way He used Peter? Was he less dedicated than Peter? Only eternity will tell us. We find him numbered with the twelve in Acts 6, which would lead one to believe that he was still functioning as one of that body. However, very little is said about him from that time on.

It is safe to assume that Andrew must have stayed in the shadow of Peter, his brother. This may have been true in the business world as well as in the spiritual realm. It was Peter who said, "Lord, if it be thou, bid me come unto thee on the water" (Matt. 14:28), and Peter walked on the water. It was Peter who said, "Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net" (Luke 5:5). Andrew was never out in front. He quietly made a contribution when our Lord fed the five thousand. (God rarely does something great among the sons of men without using an individual.)

John 6:8, 9, "One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, who hath five barley loaves and two small fishes . . . " Evidently, Andrew had a good relationship with this boy or possibly with children in general. He became God's man to secure this provision that was multiplied thousands of times. Could another have done this as well as Andrew? Could not our Lord have fed the people without that lunch? He needed Andrew.

In much the same way some small rural churches often times stand in the shadow of a much larger light. The bright light of the denomination gives the small churches in the shadows their identification.

God, our heavenly Father, has ordained that thousands of rural churches should be scattered across this great land where there were no churches before the white man came. With rural churches participating in evangelism all will have opportunity to hear, believe and serve. Many rural churches are 50 to 100 miles from any large metropolitan area or church. The rural church members are fine

servants of God and are a light and encouragement to the small towns of 50 to 5,000 people. Often these people are also leaders in their communities.

1 Corinthians 12:22 says, "Nay, much more those members of the body which seem to be more feeble, are necessary." Some of our great spiritual leaders were saved and nourished in rural churches. This is true in the F.G.B.C. as well as in other evangelical groups. In a rural setting people are very apt to take their dedication very seriously.

More than 25 years ago, the late Dr. H. H. Savage of Pontiac, Michigan, led a pastors' conference near Lake Michigan. Someone asked him, "Dr. Savage, to what do you owe your great success, apart from the power of God." His answer was, "I suppose you are calling me a success because I pastor a large metropolitan church and have had a radio broadcast for 25 years. I am a success only if I have done the will of God. You are a success if you are in the will of God, whether pastoring a large church or a church at Podunk corner with 3 or 4 families." Here was a great man who never despised the rural church that was less glamorous than where he served; to the contrary, he loved the pastors and rural churches of America.

God has seen fit to cause [rural churches] to band together . . . to do what few, if any, could do individually.

In his book *Blue Denim and Lace*, Dr. Jack Hyles shares an experience that relates to the above account.

> When I was in college, I took a course called Pastoral Theology. It was taught by the president of the college and was attended by the preacher boys. Each Monday we were asked to give a report of our weekend activities. On this particular Monday I was so happy to give my report. You see, I had just accepted my first pastorate the day before. It was one hundred miles from our college town. Mrs. Hyles and I drove there each weekend in our old Dodge. I was the first preacher asked to give his report on this particular Monday morning. I stood and said, "Dr. Bruce, I would like to report that I had a wonderful weekend. I was called as Pastor of a little church in the country . . . "
>
> Dr. Bruce interrupted me and said, "Sit down, Mr. Hyles."
>
> I could not for the life of me understand why he told me to sit down. Every other young preacher gave his report, and there was not another single reprimand given by Dr. Bruce. Finally when the reports were all given, I raised my hand and asked, "Dr. Bruce, what did I say that was wrong?"
>
> Dr Bruce replied with an answer I shall never forget, "You said, Mr. Hyles, that you had been called to pastor a little church. Mr. Hyles, there are no little churches!"
>
> I then stood to my feet and said, "Dr. Bruce, I would like to give my report. Yesterday I was called to pastor a big church up in the country with nineteen members at a salary of $7.50 a week."
>
> The class roared with laughter, but I had been taught a lesson I shall never forget. There are no little churches. There are no little preachers or people. There are no little tasks!

More than 50 percent of the churches of the F.G.B.C. have a membership of less than 100. Most of our churches don't have a bloated membership of people who have never confessed Christ as Savior. Twenty-five percent have a membership of less than 50. This might lead us to believe that many are rural churches, where the population is small and scattered. Yet, God has seen fit to cause these churches to band together and labor together to do what few, if any, could do individually.

May I take this opportunity to encourage any seminary graduate or would-be pastor? Don't wait around looking for some large city church to labor in, then finally give up in the ministry. Just ask God to open a door, any door, and then go and labor there to and for the glory of Jesus Christ. You will be amazed what He will do and how He will give you the joy and satisfaction of serving wherever He leads. Remember most of those large metropolitan churches were at one time small beginning works for the glory of God. Every giant oak tree was once just a small acorn.

As we have entered the decade of the 90s, with fewer men looking toward pastoral ministry, I fear for the rural churches. It neither seems right or fair for them to be forgotten. Should this happen, many great segments of society will fall to liberalism or unbelief. Won't you pray that the Lord of the harvest will raise up laborers for His harvest?

Pastor Hawkins and his wife are parents of three married children. The Hawkins's have been ministering in the North English church for the past two years.

Spotlight on SMM

Did you know that April is SMM birthday month? To celebrate, we are highlighting reports received from SMM leaders across the country.

•We recently held a Main Event (outreach rally) in which our theme was "Two Birthdays." During the devotional, one of the girls raised her hand and said, "My second birthday was the second time I was here, because I asked Jesus into my heart then." What a joy to see God continuing to work in the lives of girls!

•Our district has a "penny project" every year. This year we set a goal of $2,600 to be divided between CE National and the school sponsorship of a Navajo girl. The SMM girls wrote letters to the girl, sent her gifts, and posted her picture in their churches. The SMM leaders sent pictures to her of what was happening in their groups. The total "penny project" offering was $2,812.34!

On March 14, 1992, eighty girls and 20 adults attended an SMM rally at the Leesburg GBC in Indiana.

The Olympics was the theme of the rally. Christy Barlow, an experienced runner, spoke to the girls about the importance of training and discipline both physically and spiritually.

•The Lumiere/Charis (junior and senior high) girls in our district are very active and involved in SMM. These girls have been helping to plan our rallies and are doing a great job.

•The SMM girls at our church have been interested in the "Fifty Day Adventure" concept. We are currently involved in the "Adventure," and the girls are excited about the possibility of sharing before the whole church what they are learning.

•Our Amigas girls (fourth through sixth grade) are very concerned about the salvation of their friends. If one of the girls misses a meeting, the other girls take the initiative to contact her. We started the year with four girls enrolled in Amigas and have grown to thirteen. All of the new girls come from unchurched homes. What an outreach opportunity!

Putting the Titus 2:34 Principle to Work

She shows up everywhere I am when I'm at church. She calls me at home "just to talk" when she's had a bad day at school—or when anything exciting happens in her life.

Her spiritual maturity leaves a lot to be desired. She demands attention, won't stick to her commitments, talks incessantly about nothing at all. She's inconsistent. Friends say, "Don't you get tired of her chatter?" And the truth is, sometimes I do.

I do, that is, until I remember myself at that age. How I thank God for women who loved me enough to get to know me, to show me God's plan! And thank God that He continues to place special women in my life, women who can stand firm enough on what they believe that they inspire me, yet who give me room to grow.

Are *you* interested in having input into the lives of junior and senior high girls? Are you convinced of the value of older women teaching the younger women? Do you have a desire to apply the principles of Titus 2 but feel uncertain where to begin?

The SMM Cabinet is preparing **a discipleship manual** which can be used as a resource for discipling junior and senior high young people, both guys and girls. The manual is designed to guide the discipler in:

* understanding what discipleship is
* understanding the spiritual maturity levels of teens
* identifying basic elements to include in discipling
* selecting resources
* developing a discipleship plan
* evaluating effectiveness

The materials have been previewed by various youth pastors, youth leaders and SMM leaders, as well as lay people interested in a discipling ministry. The response has been enthusiastic. "These concepts have caused us to re-evaluate and re-focus our direction with our youth ministry," says one youth leader. One woman commented, "Having never been discipled myself, I find a resource like this very helpful. This manual meets my needs in discipling teens."

The discipleship manual should be ready by late summer and will be available through CE National.

During craft time the girls used colorful shoelaces to make hairbows.

Quiz yourself! Can you say the SMM motto and tell what the colors mean? Do you know the words to the Little Sisters and Amigas theme songs?

SMM means "Serving My Master." The SMM colors are white and green. White tells me to worship God and that Jesus is pure. Green tells me to serve God and to grow in Him.

Little Sisters theme song:

A Little Sister! Jesus teaches me
the way that I should go
A little wiser. Looking for the "whys"
behind the things I know.
A little kinder: Jesus wants me
to be kind to friend or foe.
A little wiser,
a little kinder,
a Little Sister!

Amigas theme song:

Learning to be friends with Jesus,
Learning to give what He's given to me,
Sharing His love at Amigas,
Be what He wants me to be.
God wants me to be a godly daughter,
God wants me to be a godly friend,
God wants me to be a godly student,
Walking with Jesus to the very end.

Evangelism 101

by Don Brotherton

What if you were given an exam on evangelism which included these questions: *"Is evangelism as frequent now in your life as it was when you were first saved? Does it take more effort and is it less exciting than when you first met Jesus? Do you believe that if you had more training in evangelism you would be more effective?"* Perhaps you have never been bothered by such questions, but as I have aged in the Lord and the work of evangelism has become less exciting, less important, and less productive, it would appear that my life is a contradiction. It was at this time in my life that God chose to enroll me in "Evangelism 101." So far this class has lasted six years and I'm still learning.

I didn't realize that God was going to use a man named Doug as a principle instrument in my learning experience. Doug and I first met when he was assigned to the same engineering group to which I belonged. During the months that followed a friendship was formed that was to have a lasting impact upon my life. Doug was one of those special kinds of people who made you feel good. He displayed those characteristics that set him apart as one who loved life and loved people. During the first year of our relationship the discussion of spiritual things was of a general nature. Later I was to ask myself why I was so hesitant to confront Doug about his relationship with the Lord. The answer, I believe, lies in my perception of his need. After all, here was a man who had it all together.

Our relationship was soon to change because of cancer. It started as a pain in his lower leg and after tests were performed it was determined that Doug should check into the hospital and be prepared for the worst. Prior to his leaving I had opportunity to spend a half day with Doug, and the Lord gave me the boldness to inquire about his preparedness in dealing with this life-threatening disease. Doug's response wasn't what I wanted to hear because it was an assurance based upon faith in a religion. He had attended a parochial school and was Roman Catholic.

Doug entered the hospital with the same determination he had displayed each day of his life, an attitude of optimism that left no room for self-pity. A few weeks later Doug returned to work minus a portion of his leg and all his hair. After several months he returned to the hospital because the cancer had spread and removal of his leg became necessary. I would always try to have lunch with Doug before he was to go for treatment, praying that God would have prepared his heart to receive Jesus, but Doug would always respond that everything was all right. After such meetings I would leave with a feeling of fear, failure and frustration because I was losing my friend not only now, but for all eternity.

In my last meeting with Doug I remember complaining about what a terrible Monday it had been, but he laughed and said he looked forward to seeing **any** day! In his own way he was accepting the reality of his situation yet without a hint of bitterness or self-pity. I made plans to visit him again, but when I arrived at my office there was a message on my computer: OUR FRIEND DOUG DIED LAST NIGHT. Arriving home, my wife met me and put her arms around me. I began to cry and with tears came relief at least for the present from the guilt of failure.

The funeral was a real struggle for me. My heart was crushed with the realization that my friend died with his faith resting upon a Jesus that was still hanging on a cross. Several people were chosen to speak about Doug's life. The last man to speak carried a Bible and asked to read the 23rd Psalm. Then he said: "I lived across the street from Doug, watching and admiring his courage. This man was a winner. It was this admiration that drew me to his hospital room the night of his death. As I walked into his room he spoke to me and then he said, 'What do you think about the Shepherd?' I had the privilege of introducing Doug to the Shepherd that I read about in the 23rd Psalm."

I sat there overwhelmed at what I had heard. As I drove home after the service I had to confess I still didn't understand why God had allowed a person who had very little involvement in Doug's salvation, at least in comparison with my effort, to introduce Doug to Himself. God was going to grant me a more complete understanding in the concluding part of my "E 101" class.

In a recent seminar in our church the speaker used 1 Cor. 3:4–9 and referred to evangelism as a process instead of a method. For the first time in my Christian experience, God opened my eyes to understand my role in evangelism. How clear it was to see my problem. From the very beginning when God allowed me to see people respond to my witness I misinterpreted my role. God was the One Who was producing the results, but I was taking the credit!

Allow me to summarize my understanding of evangelism. Every Christian is to be involved in planting and watering. Our reward or lack of reward will be determined by our planting and watering effort. When God allows us the privilege of taking part in the harvest it is generally the result of other servant's efforts. Ownership of the field and timing of the growth and harvest is the total responsibility of the Holy Spirit and Him alone.

Would I recommend "Evangelism 101"? Only if you are spiritually retarded!

Don Brotherton and his wife, Barbara, make their home in Grandview, Washington. They are members of the Grace Brethren Church of Sunnyside.

NEWS UPDATE

Address Changes:

Arvada Grace Fellowship. 9526 N. Pierce, Bloomfield, CO 80020.

Benzie, Mark. 7330 Wendigo Rd., Grand Rapids, MN 55744-9131.

Doutrich, Michael. 46 S. Baltimore St., Dillsburg, PA 17019-1227.

Fortier, Mike. 1410 E. Unaka Ave., Johnson City, TN 37601-2752.

Hein, Herman. 70400 Sunset Blvd., Union, MI 49130-9701.

Hoffman, Larry. 549 S. Derby Ave., Derby, KS 67037. He is pastor of the Grace Brethren Church in Wichita, KS.

Horner, Richard. 5808 Council Ring Blvd., Kokomo, IN 46902.

Humberd, Larry. 1702 11th St., Bethlehem, PA 18017.

Jean, Wilfred. 2830 Somerset Dr., Fort Lauderdale, FL 33311.

Meeker, Marvin. 3762 W. Old Rd. 30, No. 592, Warsaw, IN 46580.

Najimian, Daniel. 905 Lee Dr., Orrville, OH 44667-2326.

Pittman, Earl. 617 Kenwood Ave., Dayton, OH 45406-5118.

Risser, Dean. 821 Ohio St., Ashland, OH 44805.

Rowe, Barry. He is the new pastor of the First Grace Brethren Church of Altoona, PA. 2934 Maple Ave., Altoona, PA 16601.

Smith, Michael. He has moved from his former address in California and has left no forwarding address.

Waldorf, MD, Grace Brethren Church. 283-1 Zekiah Dr., Waldorf, MD 20601.

Wedding:

Shanesy: Becky Miller and Kevin Shanesy were united in marriage on April 20, 1991, at the Grace Brethren Church of Centerville, OH. Greg Ryerson, pastor.

News:

Tim Enderle has removed his membership from the Grace Brethren Church of Columbus, OH, and is no longer at the address listed in the Annual.

Grace Brethren Foreign Missions Annual Changes:

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Phone: (011-33) 85-93-69-07

Dan and Tori Beaver
Phone: (011-63) 2-665-69-55

Dave and Karen Daugherty
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Karen Foster
Centre d'Enseignement du Francais
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Bob and Brenda Juday
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Phone: 515/993-4019

Dave and Becky Schwan
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Deaths:

Brackenridge, Della, 95, October 18, 1991. She was a long-time member of the Grace Brethren Church of Covington, VA. Dan Gillette, pastor.

Coffman, Edith, 80, December 18, 1991. She was a long-time member of the Grace Brethren Church of Covington, VA. Dan Gillette, pastor.

Marker, Edith, 85, February 19, 1992. She was a member of the Grace Brethren Church of Hagerstown, MD. Ray Davis.

Mauzy, Jim, 66, of Bloomfield, NM, and husband of Iris Heckman Mauzy, passed away on February 8, 1992. Jim will be well remembered as contributing materially to the Navajo Mission, Counselor, NM. Iris is a member of the Sidney Grace Brethren Church, Sidney, IN. Earl Futch, pastor.

Perdue, Seward "Sandy," 85, December 28, 1991. She was a long-time member of the Grace Brethren Church of Covington, VA. Dan Gillette, pastor.

CORRECTION - The correct dates for the Conservative Grace Brethren Association Conference in Kittaning, PA are April 27-29, 1992.

Bible Reading Honor Roll

Members of the Grace Brethren Church in Covington, VA, who read through the Bible in 1991:

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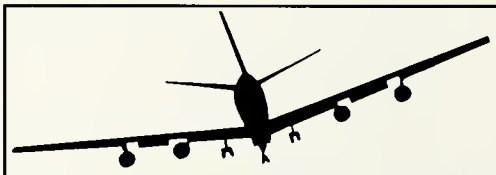

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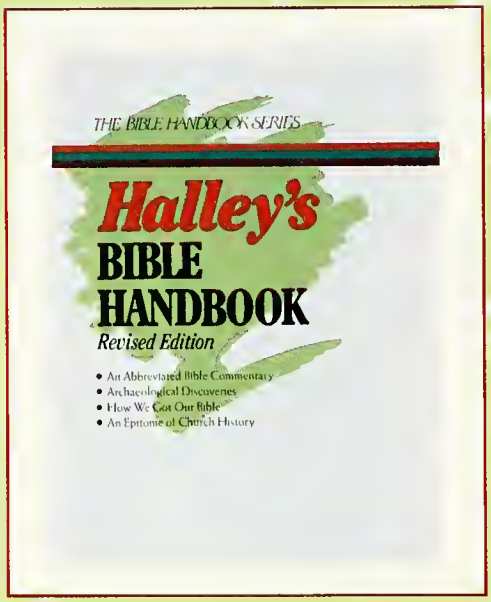

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Brethren Missionary

HERALD

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A Historical Overview of Christian Education
by Pastor John Mayes p. 12

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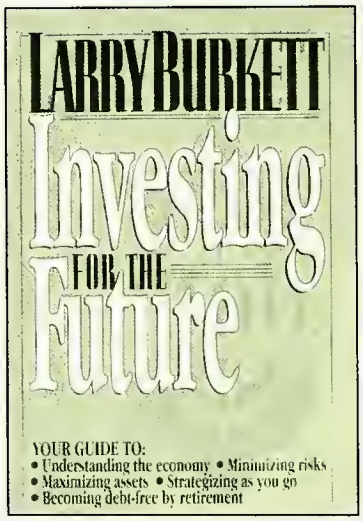

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If You Feel Lonely and Forsaken, Let Your Fingers Do the Walking Through the Yellow Pages

CHARLES W. TURNER

I think we all go through those times when it seems there is no one who loves us or who really cares and we can get awfully lonely. Our friends are too busy with their problems to help. The family has enough to worry about without our seemingly small difficulties. There is really no one, who has skin on him, who is available to care.

There is a solution to your problem and I am here to call your attention to the last place you may look. It may just be that in your busy life you may have missed it. Here's a hint—try the yellow pages. You will find more people and institutions that care than you could have imagined.

The buzz word of our times is care. In case you've missed it, let me explain. In the yellow pages, on billboards and television we are being told there is someone who cares. Of course our churches care. That is a given. We would all be shocked if our church told us, "We don't care."

But you might be surprised to discover the folks who sell, repair, paint, replace your muffler, put on new tires and finance your car, all care. Read the ads if you doubt their true purpose of existence. Most banks really care and we treat them as stuffy, heartless people. But they care. Read the material they send out to you. My insurance company cares. They said it over and over again while I was paying for my policy. When I went to redeem the policy they said, "Sorry, but we are bankrupt." But it helped me to know they cared.

The hospital and the doctors care, according to their literature. The gas and electric company care and want to fill in the holes around doors and windows according to a recent brochure I read. The places where I eat quick and delicious food care. They put up countless charts showing us the exact contents of those objects floating in the cooking fat. Ten billion of those little objects have filled the needs of the world that is in much need of care.

There are a few more caring persons that I must add. Lawyers care so much for you and me. They go on television in their love and care to help us. If someone has bumped my car or walked on my lawn, a lawyer so cares for my rights and wants to put that care into a lawsuit. The guys who clean septic systems care, according to an ad in a telephone book. But the funeral home ad gives me the last assurance I really need to know someone out there cares and will or will not let me down in one way or another.

By this time you have gotten the picture. The buzz word of our times is care. We all know that it is mostly just a word without meaning—a tool to reach our pocketbooks and not our hearts. But there has to be a reason for the use of the word.

The secular society has caught on to the problem of our times. Our society is cold and selfish and the world is out there dying because of a lack of love. So they try to convince persons that they really care. The impression they give is that they love you and not just for what they can get out of you. But they do want what we have and they need to win our confidence to accomplish the task.

One of the problems is, the message of love and care from the church gets lost in the constant repetition of the word. This makes the mission a bit more difficult. We do not have a monopoly on the use of the word but we should have a monopoly, as Christians, as to how it really works. Words just will not cut it. It takes a demonstration of a life to make care a living action and not just an entrance word to accomplish a desired goal.

Do you want a big assignment? Try to take an empty buzz word and change it into a living experience. It will break down a lot of barriers and open some doors to the teaching of the truth of God's love.

Brethren Missionary

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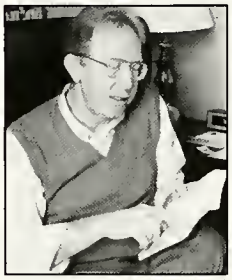

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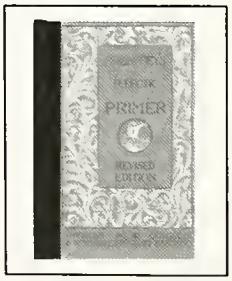

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Answers for Your Financial Questions

–Is Money the Root of All Evil?
–Does the Bible Address Saving for Retirement?

LEE CARYER

When this column, discussing biblical financial guidance, was introduced two months ago, a question and answer format was used. Hopefully your particular questions will provide the basis for discussion in the near future. Until those questions arrive, we can explore two which have been of interest to people in the "Your Finances In Changing Times" seminar I conduct for Larry Burkett's Christian Financial Concepts organization.

Q: Money makes me very uncomfortable, and I avoid dealing with it whenever I can. After all, "money is the root of all evil." What can you say to help me?

A: You have quoted from the book of "religious folklore." It sounds biblical and includes words which appear in the Bible, but it is not true. Many people let others tell them what the Bible says and accept what they hear. This is not the kind of personal relationship with Jesus Christ to which we are entitled or called. The Bible is provided so God can communicate with each of us on a level that each can comprehend.

That verse sounds like 1 Timothy 6:10, which correctly reads "The love of money is a root of all sorts of evil" (NAS). So we see that money is not the problem, the love of it is; that there is more than one root involved; and that different kinds of evil, but not all evil, are being addressed.

In conclusion, whether you are listening to a great biblical scholar or someone like me trying to do what little he can, confirm the teaching with *your own Bible*. Also, money is not more evil than fame or power or attractiveness, but the love of it (or the others) can be dangerous.

Q: What does the Bible say about money for retirement?

A: The Bible is filled with guidance on many topics people address daily, such as love, marriage, raising children, sharing, borrowing and many more. Work is discussed at length, from the necessity of work (Prov. 6:6–10, 12:11, 14:23; Eph. 4:18; 1 Thess. 4:11; 2 Thess. 3:10) to the foolishness of over-work (Psalm 127:2).

However, retirement (or the notion of "withdrawing from one's position," as Webster puts it) is secular. Jesus says, "We must work the works of Him who sent Me" (John 9:4). Clearly those works are similar for each of us in some ways, and different in others. Jesus was a carpenter; I'm lucky to drive a nail straight half the time.

Do you know people who have retired from a job with the idea of "withdrawing"? How long do they live? How happy are they? That sort of retirement is foolish and certainly not biblical. Yet 2 Cor. 4:16 tells us about the "outer man decaying," an inevitability we all face. So leaving a job is not bad, "withdrawing" is. Financial preparation is no cure for a retirement of withdrawal, because there is no right way to do the wrong thing.

Believers have an opportunity to be "salt and light" in the area of retirement by remaining full-time Christians. Why not be more productive after retiring from a job? Why not make more money by better meeting the needs of others? Why not expand ministries which have been postponed? Why not develop closer friendships, closer families?

If the Parable of the Talents (Matt. 25:14–30) is true in the area of money, it is true in the area of time. The questions then become: What will be my talents after I retire? How does God want me to use them? How will they change with time?

Only after those questions are answered can any thought be given to the need for money later in life. After determining what God would have us do, then we look to discover how to do it—remembering David's words, "I have been young, and now I am old; yet I have not seen the righteous forsaken" (Psalm 37:25).

I look forward to your questions.

Send your questions to:
Lee Caryer
P.O. Box 261053
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43226

Projections for 1992 National Conference

AN INTERVIEW WITH JIM CUSTER

On March 20, 1992, Charles W. Turner, publisher of the *Brethren Missionary Herald*, went to Columbus, Ohio, to interview Jim Custer, the Forum Committee Coordinator. The purpose was to give to our readers some background information, as well as a look at what is coming up on Saturday, August 1, and what is projected for national conference.

Turner: Jim, what is the background and origin of the Forum Committee?

Custer: During the 1989 National Conference there was a very energetic discussion before the conference about the decision of the 1963 and 1964 conferences which permitted local congregations to receive members into their church who had not been baptized by triune immersion and to establish their own membership requirements. After the conference voted to continue the present constitution and by-laws reflecting 1963 decisions, the conference voted to appoint a three-year forum process to bring out creative solutions to the tremendous tensions. The Fellowship Council was directed to oversee the forum process and bring recommendations to the 1992 conference.

Charlie Turner

Turner: When did you become personally involved?

Custer: Following the 1989 Conference, Roger Peugh, the moderator, spent one year contacting persons to take the job of coordinator, but without success. When conference convened one year later, there was no one who had agreed to accept the responsibility. I then accepted the invitation of the Fellowship Council to do what I could in the remaining two years.

Turner: What is your basic title and why did you accept this responsibility?

Custer: National Forum Coordinator is my title. I took the job because I wanted our Fellowship to examine the question and to explore the biblical data and its ramifications. I also realize it is an issue which could do irrevocable harm to our Fellowship and cause a split. Also, I wanted to learn from other pastors who are studying this question.

Turner: If you had to put it in a few words, what is the issue?

Custer: The focused issue is a two-pronged question. First, is triune immersion the biblical mode of baptism that Christ commanded, and is it universally required of every New Testament disciple? Second, what are the requirements mandated in the New Testament for membership in the local congregation, and is baptism one of those requirements? I have sought to get persons who accepted the first to now closely examine the second question. The vast majority of the debate grows out of the second question, not the first.

Turner: Regarding the second question, were you surprised to find such divergence of opinion, and what was your reaction?

Custer: After one year of contact with districts, it seemed to me that the Bible was a secondary area of reference. There are many arguments from church history and governmental preferences. We were filling in gaps where the Bible was silent. No one had researched the scope of the problem in the Fellowship. No one could tell which local church was "open" or "closed." If it was "open" what does that really mean?

Turner: You have used the terms open and closed. Please define them in the context in which you are using them.

Custer: I don't like the terms open and closed. I inherited them. I wish we used the terms mixed and unified. The term closed was attached to the church which exclusively receives members who have been baptized by triune immersion. Open was used of churches which did not require triune immersion for membership.

I want to show you a chart which you may use. After one national forum I wanted to find out how many persons were involved. This is difficult to use but is still helpful. I got the data from Dan Thornton, who served on the membership committee for the Columbus National Conference. After checking with the churches who had not given complete reports to conference, as of December 31, 1991, our Fellowship contained 326 churches. Of these, 213 were "closed," reporting 22,175 triune immersed members; 85 churches were "open," reporting 14,620 triune immersed members and 3,067 members who had not yet become triune immersed; 28 churches did not send any report to conference and were not counted in my study. Statistically, our Fellowship contains 36,795 triune immersed individuals and 3,067 who, for a variety of reasons, have become members in local churches without being triune immersed.

Turner: How did you react to this information?

Custer: This was the first time, to my knowledge, that such a study had been attempted. There were not as many non-triune immersed members as I had thought from the information of the past statistical reports. Not nearly as many. There were not the 6,000 or 7,000 persons as I had thought, so I did further investigation. Are you bored with this? I have more.

Turner: No, go on.

Custer: I found a half dozen churches who have a majority of their members who have not been triune immersed. In "congregational governed" churches, this is dangerous. But there are only a handful of churches with such an overload.

Among the 85 churches with mixed memberships, 24 had three or fewer non-triune immersed members; 11 churches had four to six such members; six churches with seven to ten; and 12 churches reported 11 to 20 non-triune immersed members.

When I saw these figures, Charlie, I said, "If one-third of the mixed churches have only one, two, or three non-triune immersed members, how many of these are classified as 'medical exceptions?'"

The Fellowship Council encouraged me to take another step. I am now tabulating the returns from a new study of the membership policies of the 85 mixed/open congregations. They have all been very gracious and helpful. My study will be presented at conference. My observation/conclusion is that our Fellowship's concerns in this issue are not as statistically overwhelming as we may have been led to believe.

Turner: What was the process and work of the Forum Coordinator?

Custer: I first contacted former moderators of the national conference for input. Then I sought to find district representatives. Many of the districts had already held their own discussions as to their positions. Then the districts were invited to Columbus. The first meeting was in the spring of 1991 and the second in the fall of 1991. At the first Columbus meeting we centered around what the Bible says about triune immersion. What are the facts that led up to the history of the 1964 meetings? A couple of churches could not give a quick response. There have been a number of times this issue has been discussed. We also discussed whether there were protective devices in our government to protect and preserve and perpetuate triune immersion. We found them to be massive to insure our position.

For the forum process, there were no official papers. From the beginning I resolved there would be no papers represented or published, because in the Brethren church when there is a paper, everybody stops thinking and begins to debate. We wanted to discuss what the Bible does say about these two issues.

We tried to identify the reasons why our Fellowship is facing the present problem. Our conclusion was that there were at least 38 historical Fellowship issues involved to create our present tensions.

The second Columbus meeting centered around the question of the biblical mandate for church membership and what is the role of baptism in this question. Fifteen districts were represented by 29 persons who attended the meeting.

Turner: Was there any consensus coming out of the Biblical mandate for church membership?

Custer: Oh yes! That is what we shall present at conference.

Turner: What do you hope and anticipate for the Saturday session that precedes national conference? What is the intent?

Custer: The Fellowship Council is preparing the discoveries of the Forum Process. There will be interaction from the individual delegates in a forum process. The framework will be provided by the Fellowship Council and the reaction will come from the delegates in interactive groups.

Turner: I think I know the answer to the question, but let's get this clear. There is no such thing as a decision process action or vote on Saturday?

Custer: Correct, Charlie, none!

Turner: Now, let us move to the conference floor. What will be the process?

Custer: It is my understanding that the moderator will make some observations in his address.

Turner: What is your role as to the conference floor?

Custer: The Fellowship Council will make a report with recommendations. I have given my observations to the Fellowship Council.

Turner: We have now moved from observations to recommendations?

Custer: Yes. Our recommendations will have been discussed or presented at the Saturday forum.

Turner: The Fellowship Council will make recommendations coming out of the observations at the forum?

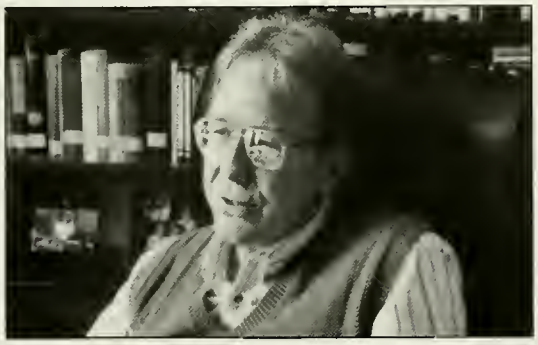
Custer: Yes. We have supplied observations to the Fellowship Council which will be the forum on Saturday. This is the result of three years of work. We want the delegates to be informed to act intelligently on the conference floor.

Turner: The Fellowship Council will then conduct the official business?

Custer: Yes. We as a Forum set out to find creative alternatives, and our report and observations become the property of the Fellowship Council. The delegates can then act in some fashion on the recommendations.

Turner: What observations can you make personally after having spent two years without getting recommendations?

Custer: Through the process I have had three passions. **1.** Let us do this as men of God. Let our words be as pure as our motives and our theology. Let us not separate our doctrine from our conduct. We need to be Christians in words, attitudes, and actions. James 3:13–18 has been a great challenge to me. **2.** Let us be certain not to give place to the devil, so that Satan will not divide us. Satan cannot divide us when we keep our minds centered on studying God's word and discussing ways to obey what we learn. **3.** If at the end of the process we cannot agree on what God's word mandates and if we must separate, let's do it in an honorable agreement. Let us show the world we can separate without bitterness and calling each other names, such as apostates and heretics, because we disagree.



Pastor Jim Custer

Turner: Do you have a final word?

Custer: Yes. I am deeply grateful for the many kind letters and prayers for my health. My thanks to all the pastors, leaders, and so many others who took part in the Forum Process.

Turner: Thanks for your time in the process and for being open to this interview, which I trust will give some insight to our delegates prior to their coming to the Saturday session and the national conference.

Grace Village

Retirement Community
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219-372-6200

Friends of Grace Village,

Greetings in the name of Christ in whom we are delivered. Important events are happening at Grace Village and we want you to be informed.

On Tuesday, March 17, 1992 Grace Village Retirement Community filed for Chapter 11 bankruptcy. Chapter 11 means the organization will be legally protected for a brief period to allow for proper reorganization of management, internal systems and debt obligation. Many of you know that these steps have been vigorously pursued over the last eight months. Therefore, we enter into Chapter 11 with the majority of our work complete and agreements in place.

Chapter 11 bankruptcy accomplishes a few vital goals for Grace Village. First, it must be filed for purposes of implementing the plan. Without the court binding all parties to the agreement Grace Village could not procede with the plan. Second, Grace Village as a corporation will receive protection from the court during the process. Finally, Grace Village becomes a new entity free of liability beyond the "plan".

We must give God thanks for the spirit of cooperation shown by both the investors and the lending institutions. Although we cannot at this time share the details of the repayment plan it should be clear that the Grace Village Board of Directors feels that it is our Christian obligation to repay our debt fully.

In an effort to repay note holders as soon as possible, Grace Village has established a capital fund drive called SAVING GRACE. This fund drive will begin among the Grace Brethren Churches in April and within the general Warsaw community in September. One hundred percent of the funds will be used to directly repay note holders. We encourage all friends of Grace Village to be involved in this campaign.

Grace village is striving harder than ever to be good stewards of its resources. If you have any questions regarding the current status of Grace Village feel free to call Scott Puckett at 372-6155. Thank you for your support through prayers and gifts. May God bless you each abundantly and God bless Grace Village.

Yours in Christ,

Scott

R. Scott Puckett
Executive Director

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Have You Considered First Love Renewal?

JAMES TAYLOR

We were really unsure what to expect from First Love Renewal. It seemed to be some sort of mysterious program that dealt with evangelism. There are many of these strategies in the marketplace, but we felt optimistic since this was coming from Brethren Evangelistic Ministries. Because our burden for the lost is great, and we possess a desire to help our people know how to share the love and grace of our precious Lord and Savior, Jesus Christ, we anxiously awaited the ministry of the First Love Renewal team.

We discovered that First Love Renewal gave us motivation to use the methods we had already learned to accomplish his great commission. We were so clearly reminded that we do not have to be afraid of failure, but we do have to be faithful and willing to share our faith without worry. With God in charge of everything there will be no mistakes. He can take away our fear and inhibitions if we just allow the Holy Spirit to have complete control in every aspect of our lives. We must develop and maintain an effective prayer life so that we can use every opportunity to reach the lost for Christ.

As we worshiped the Lord God through music and the Word, our spirits were lifted, and we experienced the thrill and joy of having the wonderful gift of eternal life. It made us remember that we have a heavenly father who loves us and has given us the best gift in the world, his Son, the Lord Jesus Christ. With the power and presence of the Holy Spirit living within each one of his believers, how can we ever refuse to share this glorious gospel?

Pastor James Taylor

We would like to recommend to all of our Grace Brethren churches to consider inviting the First Love Renewal team to your church. It was truly an exciting week being part of their ministry. The Lord has called them to share with His people the need for us all to return to our "first love" (Revelation 2:4, 5). As we see the end of this age drawing near with so many not yet having heard about the wonderful love of Jesus, how can we as a Fellowship continue to sit in our seats of complacency and do nothing? We would challenge each of you to make First Love Renewal one of your goals for this year!

(Pastor Taylor is the new pastor at the Grace Brethren Church of Anderson, South Carolina.)

Editor's note: First Love Renewal seminars have been conducted in over 50 Grace Brethren Churches since 1987. For more information write: Brethren Evangelistic Ministries, 3580 Robin Hood Circle, Roanoke, Virginia 24019-0649. Telephone: 703-992-6595.

Staying Sharp . . . *On the Edge*

WILL MARLING

*H*er husband holds her hand firmly, reassuring her that it will be over soon. I watch through the window outside of the suite as a young wife and mom experiences the sound and movement of medicine's latest technology, Magnetic Resonance Imaging (MRI). It's yet another attempt to evaluate the progress of deadly cancer. It's going to be another late evening, two or three hours of waiting and watching. I feel the emotional drain knowing that Lisa is in incredible pain. I'm trying to think of something that will reassure her and her husband Jeff.

Pastor Will Marling

I'm tired. The Sunday message preparation will still be waiting for me. Newcomers from last Sunday will still need a phone call. There will be a fellowship to schedule, a small group study to prepare, discipleship meetings to contemplate, and counseling to evaluate. That's the ministry front. On the home front, my wife deserves a hug and a prayer. The refrigerator isn't working properly, which is difficult to ignore.

Those are certainly not uncommon scenes in pastoral ministry. And while the average week might not be as demanding, these scenarios don't take into account the emotional demands that come from challenging people, disappointments and misunderstandings.

As a church-planting, Home Missions pastor, I have found that there can be some additional challenges. In starting a church, the typical ministry responsibilities exist; but a pastor not only finds himself doing just about anything and everything, he finds himself doing it alone.

All of these elements, the regular demands of pastoring, crises, emotional pressures and loneliness can begin to take the edge off of effective pastoral ministry. It can also provide the perfect climate for a significant barrier to develop in life and ministry: **burnout**.

Burnout is the cumulative effect of physical, spiritual and emotional depletion. You will notice that I said "cumulative effect." You don't just wake up one day "burned out." It strikes over time offering subtle symptoms of its progress. The problem with burnout is that it is most easily identified by its effects and consequences as opposed to its causes. Initially, like a whirlpool, the slow spiral can be nearly imperceptible. Yet left unchecked, a person can find himself caught in the dizzying momentum of that downward spiral.

How can a pastor stay sharp in ministry? How can he escape the pull of burnout or avoid it altogether? Since physical, spiritual and emotional depletions can lead to personal and professional decline, the key is taking action to reverse the spiral.

I offer the following biblical and practical principles for keeping your edge in ministry.

Get a healthy amount of sleep. I remember the Friday ending a long and challenging week of ministry. My wife had suffered a miscarriage in the beginning of the week. I had taken on the task of coaching a Little League Team which was now taking up any weeknights that might have previously been free. I was emotionally thin, but more so, I was physically drained. As it turned out, I was finally able to contact a couple with whom I had had some contention. In passing their house I saw them at home and decided to see (in poor judgment) if I could initiate some reconciliation, for some hearsay going around about some apparent agitation they felt with me.

What ensued was accusations and verbal arrows that hurt deeply. I attempted to demonstrate my desire for reconciliation by offering forgiveness for weaknesses which they expressed. When that was rejected, I found myself on my knees, attempting to portray physically what they said my attitude should reflect. At a weak physical moment, I never said or did anything I would regret, but I found it difficult to meet the challenges of the situation. I took me three days to get over rehearsing those painful words which challenged my call to ministry. That confrontation was important and probably necessary, but physical rest could have helped soften the blows.

In his book, *Leadership Confidence*, Bob Biehl offers advice to executives: "The best prescription for sleep deprivation is 'no television, no sports, no social life, no hobbies, no extra volunteer assignments—only SLEEP!'"

Even the Apostle Paul recognized the necessity of sleep stewardship and its impact on life and ministry. In Second Corinthians, Paul reminds the church that his leadership bears the marks of sacrifice. He considers loss of sleep to be a sacrifice. He also considers it the exception rather than the rule.

Don't forsake your private time. Bill Hybells in his book *Too Busy Not To Pray*, addresses this problem by communicating how quickly this facet of our lives is yielded to daily time

pressures and even discouragement." Someone has said that when we work we work; but when we pray, God works. His supernatural strength is available to praying people who are convinced to the core of their beings that he can make a difference."

When I have been in the throes of burnout, it was not uncommon to consider even the attempt to keep my private appointment as a grand waste of time. I found it difficult to focus mentally, and some added puritanical baggage triggered my conscience to surface the word "hypocrite" when I would try. But I have come to realize that the nature of God does not spring from my daily emotions. Even when I have no energy or desire to do much of anything, keeping my private time gives God an opportunity to work. Protecting my daily private spiritual time with God neither causes nor contributes to burnout. But giving in to giving up will weaken the relationship with the One Person Who knows exactly what it feels like to give His all.

Related to maintaining your private time would be ***establishing time for personal reflection.*** One of the social standards that a pastor and Christian can adopt is that activity is directly proportionate to spiritual maturity. A pastor can seek his personal sense of worth in busyness. The more demanding, people-filled the schedule, the greater the sense of satisfaction and accomplishment.

The biography of Jesus paints a different picture of ministry activity. Jesus was a busy person, but he was never too busy to take time out to pray and reflect on his life and ministry. Even after His popularity grew, He would steal away to a quiet place for prayer.

Our dispensational mind-set resists a formal "sabbath," but in the theology of sabbath and the purpose God gave to it, we find a valuable principle for effective and gratifying living: living life without contemplating on life means monotony. God established the Sabbath in creation when He "rested" from His creative acts (Genesis 2:2–3). God does not fatigue, so He does not need rest or recuperation. But God declares that such a "rest" was an example for Israel (Deuteronomy 12:13–15) and that Sabbath was to be used to contemplate God's faithfulness in their lives.

A modern biblical application of sabbath for a pastor is to take time away on a weekly basis. But it is so much more than just a day off. In his book *Working the Angles*, Eugene Peterson relates that sabbath is "uncluttered time and space to distance ourselves from the frenzy of our own activities so we can see what God has been and is doing. If we do not regularly quit work for one day a week we take ourselves far too seriously." He continues, "None of us have trouble with this theologically. We are compellingly articulate on the subject in our pulpits. Our theology is orthodox and biblical in these matters. It is not our theology that is deficient, but our technology—sabbath-keeping is not a matter of belief but of using a tool (time), not an exercise of heart and mind but of the body." Reflection offers time and opportunity to sharpen spiritual senses and prevent burnout.

Get regular counsel from a mentor. Peterson calls this having a "spiritual director." Everyone needs wisdom from a biblical "guru" who can offer encouragement and admonition for life and ministry. Like the whirlpool, burnout reflects a disorientation that comes from physical, emotional and spiritual resources being drained. When one is dazed, like spiritual vertigo, a mentor can offer a fixed point of reference. This is especially useful for Home Missions pastors, who find themselves continually confronted with change.

One Sunday morning, just thirty minutes before the service, a leader in my church and key participant in the service became angry with me and walked out. The gap left was filled during the service, but it was not until that afternoon that we were able to talk about what happened. Many frustrations surfaced, including some that this man had felt between us, as well as some personal disappointments he had recently experienced. Those frustrations peaked in our conversation as my character, ministry and call were disputed.

. . . when I begin to lose my edge, I must prioritize my responsibilities to the absolute essentials.

After the most painful interpersonal crisis of my ministry, I sought perspective from the one person who I knew not only understood my pain, but was also adequately able to bear it with me—my mentor. He was able to do something that few people were truly qualified to do, affirm my ministry. It's not that the people under my care did not or could not attest to my leadership. A pastor expects them to. But I needed a colleague to confirm who I was as a person and pastor.

Keeping regular accountability and connectedness can help to anticipate the onset of burnout before it becomes serious.

Reduce your daily and weekly tasks to the essentials. This is particularly important if you sense you are already in the later stages of burnout. Social and professional expectations can lead us to set unhealthy and unbiblical objectives. For the leader who wants faithfulness as a characteristic, a feeling of guilt can accompany the downward cycle as he feels less and less energy for ministry. As this progresses, concentration becomes difficult.

I have felt the desperation of knowing there were some duties that would come, ready or not, and I had little time and energy to prepare. The Sunday message has fallen in that category, as well as other study preparation. So when I begin to lose my edge, I must prioritize my responsibilities to the absolute essentials. Doing what is most important is always essential, but conservation is a must during burnout.

Staying sharp in ministry is a lifestyle. And we can establish a healthy regimen to condition our bodies, minds and souls to meet the demands in pastoral ministry.

Everybody's Talking About Education

JOHN MAYES

EDUCATION'S ORIGIN

God's people can lay claim to the origination of education. It certainly did not begin with the godless generations of man's earliest days on the earth. By the time of the nation of Israel, God-oriented education was well established. A precise set of values to be taught to children is set forth in biblical instruction. Not surprisingly, the first education of a Jewish child began with the mother. Through the activities of the home, the sacred meals, the cleaning of the house and the items hung on the walls and doors, a mother taught her children a godly heart attitude and righteous life purposes. Then the father added his portion. Psalm 78 instructs fathers to make the matters of the law known to their children, even those yet to be born, and further, that those yet to be born would make these truths known to their children. It is a perpetual instruction from God himself. Through the priest and more formal instruction their education was continued. We must discipline ourselves to reject the assumption that ancient fathers were not very bright. The achievements in the manufacturing of the vessels of the temple testify to their intelligence. A biblical view is that we have gone downhill intellectually, not up, in spite of the collective achievements of man. Individually, our forebearers were intellectually accomplished.

"I am afraid that the universities and schools will prove to be the gates of hell, unless they diligently labor in explaining the Holy Scriptures and engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount."

-Martin Luther

All through the later Old Testament years and into the New Testament period, a sound educational program persisted. It was overwhelmingly oriented to divine truth and godly philosophy. Even heathen nations felt its effect and often evidenced a corrupted form of truth growing out of their unregenerate minds. It is natural for man to resist God.

Still education included divine verities from before the time of Christ, and for centuries after, schools sprang up throughout the civilized world and moved with the western spread of civilization. Martin Luther, for one, founded a Christian school. It therefore ought to be no surprise and, in fact, it ought to be very easily comprehended that when our nation was founded education was a very high priority in the colonies. Early education was almost universally Christian in its philosophic perspective and in its educational literature. No doubt the reader is familiar with works like the famous *McGuffey's Reader.* In the very first book issued to a student before receiving a first reader, called a primer, a child learned to read through sentences like these: "Do not try to hurt him who is a foe, for God can do to him as He will. Let it be your joy to do the will of God, for He can see you, and all you do."

Good schools were widespread in early America. Because they were oriented to God and the Bible not everyone was supportive. Sometimes sectarian differences caused divisive attitudes. However, it is correct to say that basically all education in America was Christian for many years. Harvard, Yale and many other institutions were founded to teach God's truth and to prepare men and women for ministry and missionary service. We need to ask what happened to this commendable attitude.

Along came a well-known man named Horace Mann. He is called "the father of American public education." The cry was for "free" (no cost) education for everyone. He founded the first public school in 1837. Upon hearing this and analyzing the impact on our nation, Dr. A. A. Hodge, the great Presbyterian theologian of yesteryear, said, "It is capable of exact demonstration . . . that him who believes most must give way to him who believes least, and him who believes least must give way to him who believes nothing at all." Can you describe in any clearer terms the downward pathway of God's truth in state education than those chosen by Dr. Hodge?

Here we are in the close of the twentieth century and that's the way it is! What can we do? It seems far from reality that we could roll back the years relative to the public school system. It is suggested that in this situation we do not want to force this reform. The lines are firmly drawn. A more practical approach includes these intentions.

First, pray for and encourage all true Christian teachers in the public schools. Christian schools have erred in the perception that they "put down" these teachers. At times, Christian school personnel appear to assume a pharisaical posture. More properly, we need to pray

that God will bless all faithful believers bearing a witness under considerable restriction in our schools.

Second, enroll as many students in Christian schools as we possibly can and start as many schools as we are able in our day. Perhaps a simple statement of the difference in philosophy between these two kinds of schools will help to define what we mean. We understand that public schools cannot teach like we teach and we cannot teach like they do. It may be illustrated like this. Public education teaches truths! Such things as 2+2=4 is *a* truth. This is the province of today's public education. They may teach a series of truths. A Christian school teaches *the* truth, more exactly, *the Truth*! Compare John 14:6 where Jesus says, "I am the . . . truth." Therefore, Christian education teaches first who the Truth is. Next, it teaches that whatever the Truth says or decrees is unchangeable fact.

Third, it is incumbent on all those involved in Christian schools to do the best work possible. Scores on tests such as the Stanford Achievement Test, widely used in our Christian schools, show that students' average scores in these schools nationwide are more than a full grade above their public school counterparts. However, that alone is not our goal. A correct educational philosophy will place these schools in a posture that would still validate their ministry even if public education could solve its gigantic academic problem and find a solution to the crime and moral deficiency exploding on the educational horizon. Since our true purpose is not simple superior academics, although we desperately want to maintain that, we find our true purpose in the biblical perspective. We seek to integrate the Truth (a person) into the life, the values and the thinking patterns of our students.

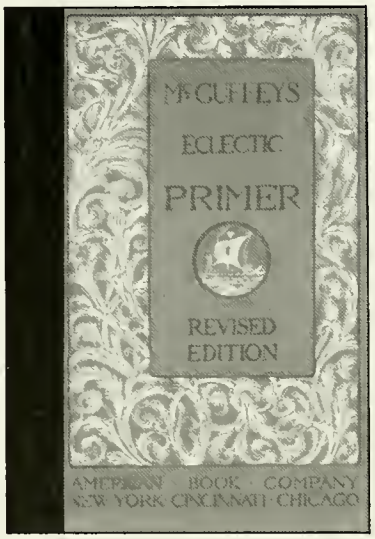
TWO PHILOSOPHIES AND TWO MEN

There are two extant philosophies in the educational world. Make no mistake about it. They are really there.

John Dewey and William Holmes McGuffey may be the two most influential men of this modern era. Students are what they are and have become in adulthood through the great impact of these men on our schools. McGuffey has largely been ignored in our secular education history books. You can be sure heaven will not ignore him!

He was born in 1800 on the Ohio frontier to Scottish parents and was called in his day "the school master of the nation." He was a beloved preacher and the president of a Christian college in which he also taught. He is known as an education reformer and introduced four concepts into the profession that were important. Ironically, some professionals see the need for strengthening these things in today's state schools. They are briefly:

1. A graded reading series
2. The inclusion of pictures in elementary texts
3. Addition of study questions at the end of reading lessons to assure comprehension
4. More parent involvement in the education of their children.



Some of these things are included in our President's Education 2,000 program. The dilemma facing educators is serious. Many sincere Christians struggle to help. It is hard to correct the problems and ignore the true answer.

In his preface to the third reader, McGuffey wrote, "The time has gone by, when any sensible man will be found to object to the Bible as a school book in a Christian country." Would we not like to cry out saying, "What happened to us?"

Modern educational writers are correct in identifying another man who has wielded a great influence on our nation's teaching. His name is John Dewey. He is called the father of modern education.

He was born in 1859 and in adulthood became the head of the education department of Columbia University in New York. From this prestigious chair, he moved a nation. He was an avowed atheist. His program is called "progressive education," and many secular educators believe it to be the heart of our American educational institution. In this day when high school graduates cannot read sufficiently to go to work for giant corporations and those companies are setting up remedial classes in order to prepare young employees to enter management level positions, we do well to search for a cause of our deficiency.

Beyond this, John Dewey was the chief architect of the "Humanist Manifesto I." This document is "must" reading for everyone who is seriously concerned about the educational horizon in contemporary America. In 1973, forty years after Dewey's work on "Manifesto I," an additional document called "Manifesto II" was published. It was represented as their doctrinal statement. A concluding statement reads: " . . . the Manifesto has provoked world-wide debate over humanist recommendations for mankind in the areas of religion, civil liberties, the right to suicide, abortion, divorce, euthanasia, sexual freedom and the building of world

community." Recognizing those items listed, Christians see a catalogue of the ills of our society. How were these concepts disseminated? The answer is through our state supported educational system. McGuffey could not imagine a school system gone so far astray. And most of us are so accustomed to this, we think it is normal!

Many of the ills of our society have been disseminated through the state supported educational system.

A MEANS TO BRING CHANGE

The President's Task Force on Victims of Crime, in part, gives the following facts.

1. More than 250,000 students and 5,000 teachers in public schools are physically assaulted in a typical school month.
2. One student in nine will have something stolen in a month.
3. One student in eighty will be physically attacked in a month.
4. The risk of violence to teenagers is greater in school than out.
5. Each year taxpayers pay one billion dollars for school vandalism. In California last year, the cost of text books was $42 million. California's bill for vandalism last year was $90 million.

That's the story of the times in which the Christian school movement was born. God has wondrously blessed this movement. As a new concept, like all new concepts of ministry, sometimes it is flawed. Yet it remains a viable Christian commitment through the ministry of education. Consider this statement by Dr. Charles W. Mayes, "I believe the Christian school is the most viable means at the disposal of the church to change the thinking and the values of America's youth available to God's people today." With your prayers, help and support, great things can be ahead for Christian students.

John Mayes has been involved in Christian education all his life. He is the son of the founder of the Association of Christian Schools International. All four of his children are now involved in Christian education and ministry. His wife, Marjorie, served as principal of the Long Beach (CA) Christian Elementary School for six years. The Mayes have been in Longview, TX, for ten years where they have founded both a Christian grade school and high school.

Grace Brethren Men's Scholarship Recipient

Mike Jentes

A scholarship fund has been established for boys who have indicated a desire to follow the Lord in some type of full-time pastorate or missionary venture. It has been made available from funds generated by the Grace Brethren Men International.

The first recipient for the year 1991–92 went to Mike Jentes of Rittman, Ohio, son of Carl and Pat Jentes. He is completing his freshman year at Grace College.

Among his many high school achievements were: four years of basketball, a member and officer of the National Honor Society for two years, also two years on Who's Who of American High School Students, four years as captain of NAC Quizzing, as well as being a member of the 1991 National Champion Quiz team. As a member of the Rittman Grace Brethren Church, Mike was active in the student body, discipleship, GBB Jr. leader and ushering. Mike is presently heavily involved in college activities as well as the Winona Lake GBC where he is attending.

Mike's testimony: Grace Brethren Boys was an important part of my growing up years. I was exposed to a different way of life than I had known before—being out of doors, since I'm a city boy. For me to go out into a forest and sleep in a tent, rain or shine, hot or cold, really helped me grow up. I learned to be flexible in any situation. GBB widened my horizons so I would be a more well-rounded individual. I would have enjoyed the outdoors on my own but now I can appreciate it with a godly perspective. I learned more about the Bible by memorizing verses along with reading and studying the Word to pass the requirements. I was pushed to reach higher in my achievements, which helped me not to become lazy and waste my God-given talents. Maybe the most helpful thing for me was to be around my friends and do the things boys do. The opportunity to be a boy and grow with godly men giving instruction is one of the finest ministries that I've ever heard of. Thank you for giving me the Grace Brethren Men's Scholarship!

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"Training offered by E.E. III International was extremely valuable. Not only do I personally feel better equipped to share my faith, but I can recommend to our fellowship of churches, with confidence, an excellent ministry for equipping the laity for the work of evangelism." *Larry N. Chamberlain, Executive Director of GBC Home Missions*

"The E.E. Clinic helped me catch the spirit of evangelism, the passion for souls needed to 'do the work of the evangelists.' It has given me a plan to equip and mobilize our people to evangelize. I fit more of a pastor-teacher mold. However, during the past six months, I have personally led six people to the Lord. I had not led that many people to the Lord in my more than 12 previous years as a follower of Jesus Christ." *Joe Cosentino, Lake County GBC, Willoughby, OH*

"I believe E.E. is the best training tool for evangelism (and discipleship) that is available. I would encourage any pastor, leader, or believer to take the training!" *Ed Lewis, GBC CE Director*

For more information inquire: Pastor Lee Dice (216)264-9459

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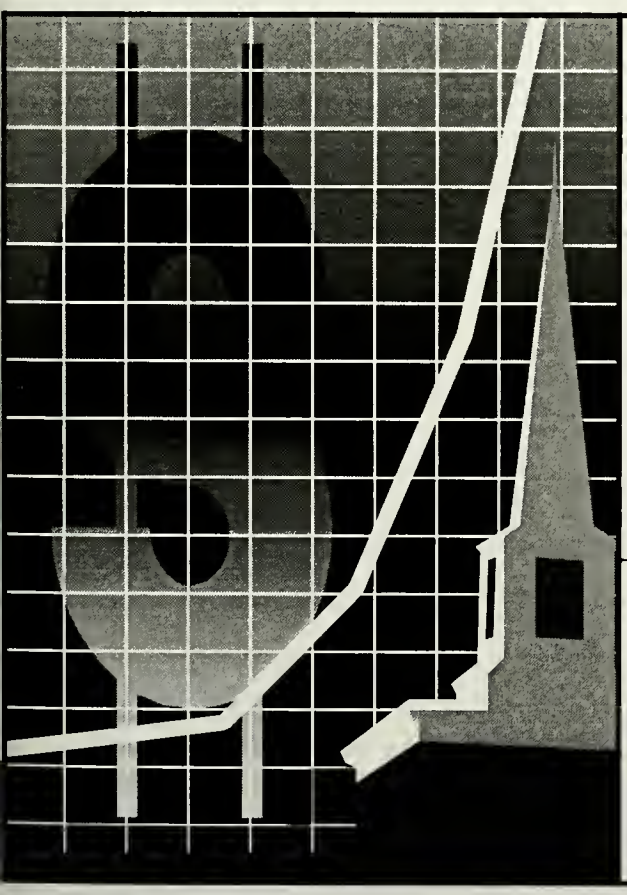

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The Testimony of Lisa Webb

Her funeral on January 15, 1992, was as unique as she was. A lady who attended noticed a difference in the people of the church. They did not appear to be upset that Lisa had died. They were sad, and there were tears. The people grieved, but no one seemed distraught. There was no sense of hopelessness.

Lisa and Jeff Webb with their daughters, Jessica and Olivia.

That observation significantly impacted the visitor and her husband. The testimony of the deceased and her involvement with so many friends continue to influence dozens of people with whom she had networked. Of her life and death, her pastor, Will Marling of the Rocky Ridge Grace Brethren Church in New Albany, Ohio, says, "The ripples continue. God is still working in the hearts of people who were impacted by Lisa's life. It's hard to communicate the depth of this work. Our church can never, never be the same."

In January of 1990 Lisa Webb was diagnosed as having a very rare and fast growing form of cervical cancer. At that time she was not a Christian, and she struggled with the reality of a life-threatening disease and its consequences: major surgery, a hysterectomy at 31 years of age, and then chemotherapy—lengthy chemotherapy treatments. She, of course, was concerned about death.

Around Thanksgiving that year, a Christian woman heard about Lisa's plight and her serious condition. She went to see her and shared the gospel. Lisa became a Christian that night, and from that moment on her life was totally renovated, renewed, and restored. Pastor Marling says, "It was incredible—the transition, the transformation that occurred as she chose to follow Christ."

Lisa began to have a great hunger for Bible study. She was so hungry for spiritual things that she gobbled it up and she applied what she learned incredibly well. One of her early Bible teachers reported that Lisa grew so fast in her spiritual life and application that the teacher was amazed that she seemed to understand, trust, and apply things within a matter of weeks that many Christians took years to apply.

Lisa's cancer had been diagnosed in January, 1990. She became a Christian on Thanksgiving that year. In 1991 a C.A.T. scan revealed that the cancer had reoccurred. It was spreading and was detected on her liver. It was then in March of 1991 that she came to Rocky Ridge Grace Brethren Church.

The events leading Lisa to come to the church were unique, too. Realizing that her two daughters needed spiritual influence and training, Lisa began to search for a church. She tried several but was not happy with any that she visited. As she was walking in her neighborhood one evening, she found a discarded brochure from Rocky Ridge Grace Brethren Church. She picked it up and read it, deciding that "this must be a sign for me."

On March 31, 1991, Lisa first appeared at Rocky Ridge. As Pastor Marling puts it: "Lisa was unique. She was probably in that top five percent of persons that impact people in incredible ways in just brief periods of time. She came, and people fell in love with her quickly. She was willing to share her story honestly and tell what God had done in her life, what He was doing—the cancer she was facing. She brought her two young daughters, and all three were quickly folded in."

"It's just so unique to see how God uses one woman, a believer for just a little over a year, with a sterling testimony, a commitment to Christ that was incredibly deep, to impact all kinds of people. Our church can never, never be the same."

At that time her husband, Jeff, had not become a Christian and wasn't interested in attending church. It was difficult for Lisa to come to church alone. She wanted him to be with her. She wanted Jeff—the person she loved—to have that same relationship with God that she had.

One Sunday morning in early June, after a chemo treatment, Lisa was not able to attend church. It was just too much for her. In the incredible providence of God, her husband volunteered to take the kids to church. Being a sensitive, compassionate, and very caring individual, Jeff knew how important that was to his

wife. With few exceptions, Jeff has been in church ever since.

Over the course of about six months Jeff was exposed to the love of Christ in the Word and in a group of people at Rocky Ridge. In October of 1991, he made a commitment to follow Christ. His conversion was quite different from Lisa's though. While it was not uncommon for her to hear something, consider it momentarily, and then make a choice one way or another, Jeff was more contemplative; he always considered carefully. It had been a process for him, not a lightning bolt experience whatsoever.

Lisa made a commitment and it was solid. But he wanted to know all the options, so it took him some time to consider becoming a Christian.

After that, of course, things were even more special as Jeff began to grow and involve himself in other Bible studies. He began to serve. He has made a commitment to be involved in working with small children. Primarily, he's working in the nursery, unique for a man 33 years old.

Lisa finally succumbed to the cancer and passed away on January 11, 1992. Her funeral was on January 15. Many, many of Lisa's unsaved friends came. They heard about her testimony and the gospel. Pastor Marling tells about one woman who wrote him a four-page letter, inquiring about the meaning of life. She was impacted by Lisa's life and testimony and her confidence in death.

Before her death Lisa had taken on the project of helping to search for land for the church's first building. She pursued potential land sites and did a lot of phoning to inquire about land possibilities. When she died, her husband set up the Lisa Webb memorial land fund to receive gifts, in lieu of flowers, toward the eventual purchase of property for the church. Pastor Marling reports that it has been very exciting to see how people have responded. To date $2,800 has been contributed in her name to the land fund.

The ripple effect of Lisa's life and death continues. God is still working in the hearts of people who were impacted by her. "It's just so unique," Pastor Will observes, "to see how God uses one woman, a believer for just a little over a year, with a sterling testimony, a commitment to Christ that was incredibly deep, to impact all kinds of people. Our church can never, never be the same."

Note: The Rocky Ridge Grace Brethren Church is a Home Missions church with support, too, from Northwest Chapel Grace Brethren Church in Dublin, Ohio. The gifts and prayers of Grace Brethren people provide the means for establishing such churches. Donors can rejoice in testimonies like Lisa and Jeff Webb's.

Built Upon a Solid Foundation

The Auburn, CA, Grace Brethren Church not only has a strong foundation in Christ, but a solid physical foundation for the new building. After breaking ground for the new facility, excavators discovered that the entire site is on top of solid bedrock. They have had to use dynamite for blasting in order to lay the footers for the new church. As we sing with the children, "The wise man built his house upon the rock . . . "

The congregation in Auburn is thankful to Grace Brethren Investment Foundation and its many depositors for financing their new facility. It is through the faithful investments of our Fellowship members that financing for Auburn and other Grace Brethren churches is possible.

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NEWS UPDATE

Annual Changes:

Brookville Grace Brethren Church. P.O. Box 9, Brookville, OH 45309-0009.

Eglise Evangelique De La Grace (Haitian church) meets at the Osswald Park Recreation Center, 2220 NW 21st Ave., Fort Lauderdale, FL 33311 (Tel. 305/497-1636).

Gardner, Frank. 6469 Third St., Alexandria, VA 22312-1855.

Glass, Roy E., III, 833 Spruce St., Hagerstown, MD 21740-6330 (Tel. 301/790-2762).

Hay, Chris. 1509 Randee Way, Kenai, AK 99611.

Jean, Wilfred. 2780 Somerset Dr., #P409, Lauderdale Lakes, FL 33311.

Justiniano, Ralph. c/o Mr. and Mrs. Chris Justiniano, 9044 Scott St., Bellflower, CA 90706 (Tel. 213/408-0861). See page 28.

Kennedy, James. 6246 Drexel N.W., Massillon, OH 44646.

Klinger, Gene. 104 Briarwood Cir., Fremont, OH 43420-3644.

Lawson, Charles, 1169 Snohomisk Ave., Worthington, OH 43085.

Miller, Delane. His home address is: 6612 Parker Lane NE, Albany, OR 97321.

Schaffer, William. c/o Herbert Schaffer, P.O. Box 24696, Louisville, KY 40224.

Smith, Mikal. 754 Ghent Rd., Akron, OH 44333. He is now serving as assistant pastor of the Fairlawn Grace Brethren Church, Akron, OH.

Snell, William. 1218 Rozella Rd., Warsaw, IN 46580 (same location but different mailing address).

Wedding:

Hodgdon. Fred Hodgdon, son of missionary Rev. Earle and Dorothy Hodgdon, and Jeanette Gunter, daughter of Aurel and Marjorie Gunter of Boring, OR, were united in marriage at the Orville GBC on August 17, 1991. Performing the ceremony were the groom's father and Pastor Keith Merriman.

Deaths:

Arenobine, Dan, January 21, 1992. He was a faithful member of the Valley Grace Brethren Church in Hagerstown, MD. The Arenobines often hosted students from Grace College traveling groups in their home. He was the father of Bob Arenobine, who is pastor of the Grace Brethren Church in Fort Wayne, IN. Dan Pritchett, pastor.

Herr, Charles, March 11, 1992. He was a faithful member of the Homerville Grace Brethren Church, Homerville, OH. Pastors James Sollenberger and Robert Holmes.

Howard, Ruth, 75, February 27, 1992. She was a member of the Riverside Grace Brethren Church of Johnstown, PA. H. Don Rough, pastor.

News:

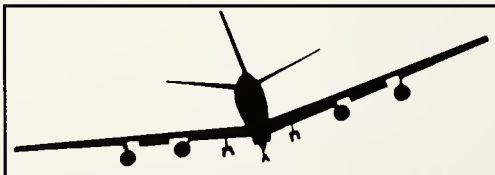
The **Grace Brethren Church of Hope, NJ,** is currently without a pastor. The North Atlantic District Mission Board is helping them look for a good man who is partially retired, or could partially support himself. This is a challenge to build this church for our Fellowship and for the glory of the Lord. A man with long and strong Brethren convictions is needed. Contact: Dan Eshleman, 3395 Bossler Rd., Elizabethtown, PA 17022.

The name of the **South Bay Community Church of San Jose, CA,** has been changed to the Grace Brethren Church. Stan Martin, who has been helping the church at Escanaba, MI, has been called as associate pastor. He began his new ministry May 1.

The update on the **WMC Task Force** will be available in the June 15, 1992, issue of the *Herald*.

Help Wanted:

Houseparents needed for boys' group home in Warsaw, IN. Married, Christian couple must be able to create loving, caring, environment for at-risk young men, ages 10–14. Duties include supervision, record keeping, general home management. Inquiries to: New Frontiers, Inc., P.O. Box 1282, Warsaw, IN 46580, or 219/267-5988.



AIRMAIL TO MISSIONARIES

In order for our missionaries to receive the *Herald* only 10 days after it is mailed instead of three to six months, the magazine can be sent via airmail. Airmail costs for each subscription is nearly $40 a year. You may designate your gift for a specific missionary.

Please make your check payable to the *Brethren Missionary Herald*, and be sure to designate it "Herald Airmail—Missionaries." All gifts for this project are tax deductible.

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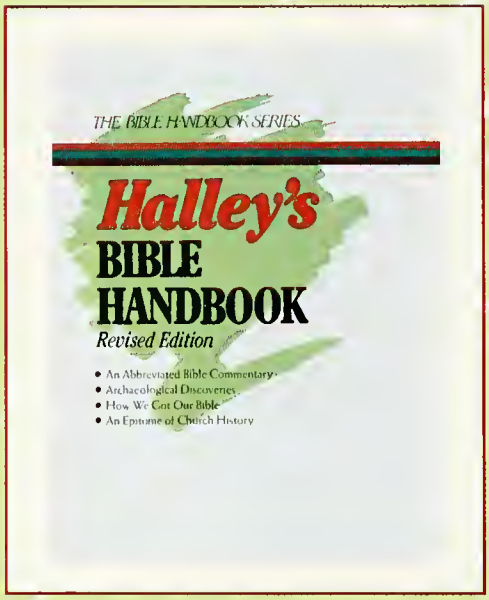

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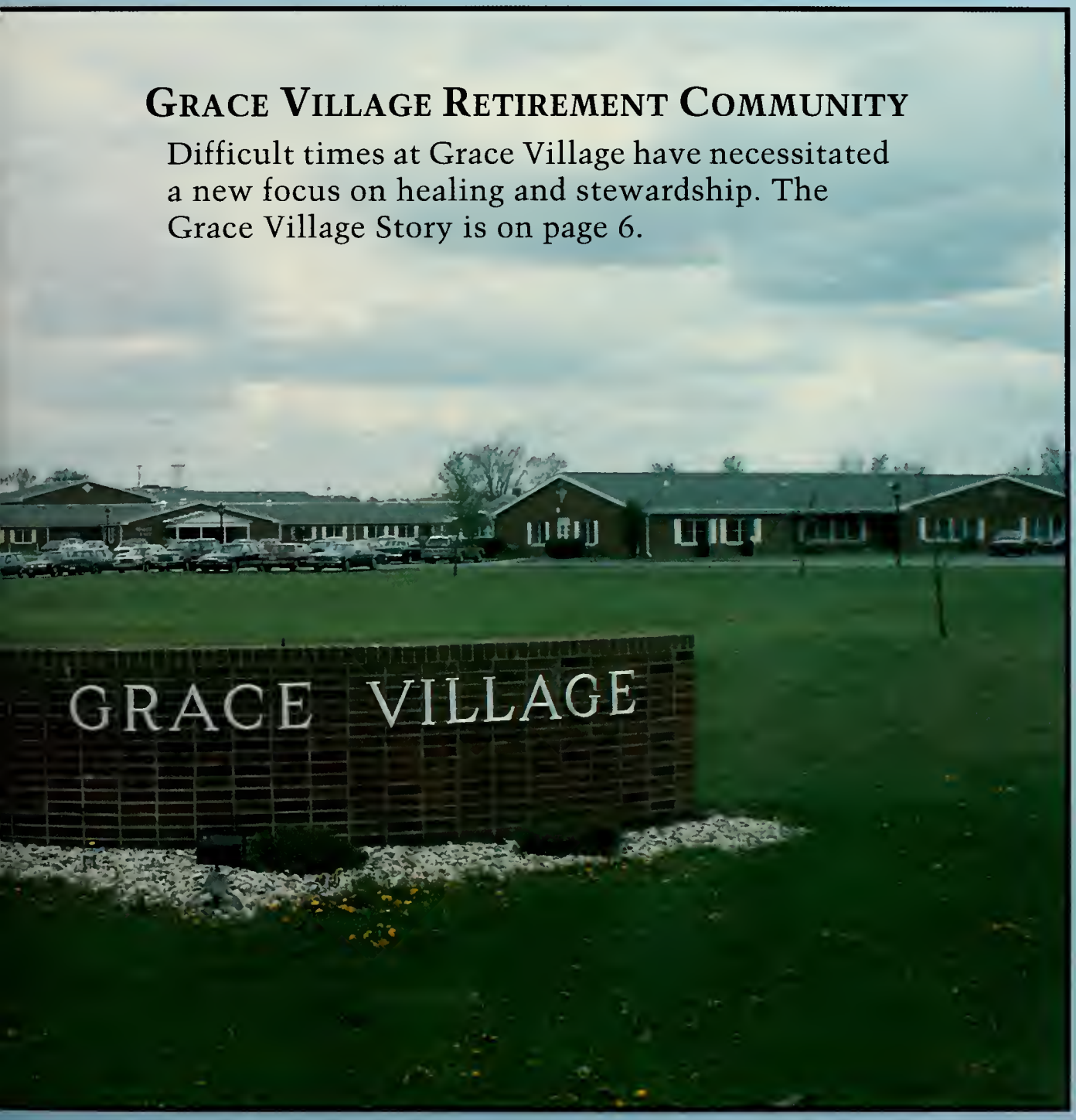
Brethren Missionary

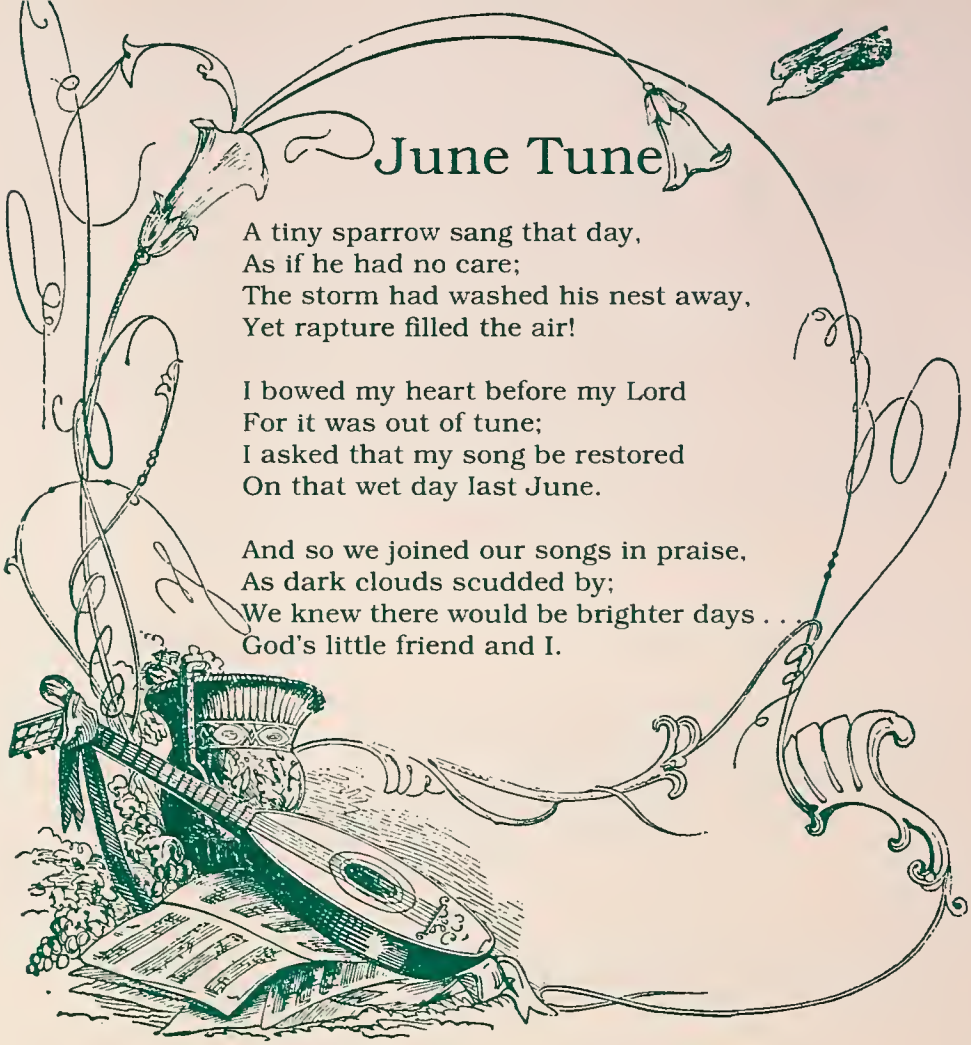
HERALD

Volume 54, Number 6 June 15, 1992

Grace Village Retirement Community

Difficult times at Grace Village have necessitated a new focus on healing and stewardship. The Grace Village Story is on page 6.





June Tune

A tiny sparrow sang that day,
As if he had no care;
The storm had washed his nest away,
Yet rapture filled the air!

I bowed my heart before my Lord
For it was out of tune;
I asked that my song be restored
On that wet day last June.

And so we joined our songs in praise,
As dark clouds scudded by;
We knew there would be brighter days . . .
God's little friend and I.

When I Consider

When I behold thy heavens, Lord,
The ancient monarchs of the sky,
With awe my humble spirit asks:
"Lord, what am I?"

When I consider ages spent
To bear each light shaft to my eye,
With awe my infant being asks:
"Lord, what am I?"

When I survey the infinite,
And gaze where countless star fields lie,
With awe my finite reason asks:
"Lord, what am I?"

When I behold the Brightest Star
Propped up against the night to die,
With fear my sinful soul exclaims,
"Lord, what am I?"

When I behold the Morning Star
Awake the dawn with triumph's cry,
My new-born spirit echoes back:
"Lord, thine am I!"

poetry by Dean I. Walter
Temple Hills, MD

Book Publishing is Tough. Ask the President!

CHARLES W. TURNER

Through the years I have been very cautious to stay out of the realm of politics. It is a touchy subject and from a religious point of view it's a no-win situation. Although this always holds true, it has a multiplying effect during an election year. So accept the following as a non-political statement. The material was so tempting I just could not resist.

For the past twenty years or so, it has been my happy experience to deal with authors. I learned early on in this work that there are two unavoidable facts. Fact one, every author comes with a manuscript which he or she believes God gave to them. This really puts a publisher on the spot. Initially for me it was difficult to accept the idea that the new book came from God because obviously the grammar, punctuation, spelling and literary content could not have been from deity.

The second fact I learned is that a person's book is much like a child or offspring to them. Certainly babies have wrinkles at birth, but the wrinkles soon go away. So many times as a pastor I listened to the same words from a new father as we stood at the hospital nursery window looking at the red, wrinkled offspring. "Don't you think that is the most beautiful baby you ever saw?" I do hope God improved the eyesight of the father and I also hoped I could come up with an answer that was both near the truth and not too objectionable.

The same thoughts are true of the author. His manuscript is like his own flesh and blood, his words and dreams. Certainly a few wrinkles—but beautiful. There is something about the sense of heady power to have one's name on a book jacket, the sweet smell of success to become known as an author.

This leads me to a happy little story that appeared in newspapers all over the country which relates how powerful a book can be. Last year *Millie's Book* was a roaring success. As a publisher and a dog lover I cheered as Millie received due recognition. We all like to cheer for the underdog but this was top dog. The book was so successful it reached number one best seller. The royalties of the book in 1991 were $889,176. As all dog lovers know, Millie is the First Dog and First Lady Barbara Bush authored this best-seller as she saw the world from the canine perspective.

But this is just part of the story. Millie's adopted father, George Bush, also wrote a book in 1987. An autobiography, it was entitled *Looking Forward*. Excuse the expression, but it was a real dog. The royalties in 1991 were only $2,718. Just imagine your dog's book does almost a million dollars in royalties and your book as president of the United States does about enough to pay for a year's supply of dog food. To make it even worse, the president's salary was only $200,000 and Millie's income was four times that much. There is limited justice in this world.

Now there has to be a moral to this story. In the Christian publication arena we feel a little kinship with the president. Certainly President Bush knows the agony of defeat in his publication but this same agony is spreading rapidly through the publication business.

Here are a few of the problems facing Christian publishing since the first of this year. In February, Wolgemuth & Hyatt closed its doors due to no working capital. Here's Life Publishers went up for sale early this year. They are associated with Campus Crusade. Guideposts is looking for a buyer and with it four imprints: Revell, Chosen Books, Triumph Books and Wynwood Press. Several other publishers have joined the ranks including Lion Publishers with David C. Cook and Accent Books which are seeking some form of change.

So, Millie, you did it. And George, we feel a little sorry for you. We know how it is to publish and feel the tough competition. In George's case a dog with a smart mother is hard to beat. In Christian publishing there also are a lot of tough problems to face. There are going to be many in Christian publishing and bookstores that are not going to make it. Yet Christian publications are vital and effectively help to spread the gospel. Words spoken can soon be forgotten but words in print are retained for future reference. We trust that here at the Herald Company we can remain intact as we play the role of getting the gospel out as the end of this century approaches.

The Brethren have long been active in publishing. It began with the Sauers and their presses. They began printing Bibles in the late 1880s as well as other printed materials that have shaped the changes in the Brethren movement. The future will have its difficulties but it is not without great hope.

Our BMH materials go into hundreds of other bookstores as well as educational institutions. Materials go into every state in the union and Canada, Australia, Hong Kong, England, South Africa, Argentina, Brazil and a dozen other countries. We are approaching an accumulative distribution of 3,000,000 *Most Important Question* tracts which have been the channel to bring thousands of people to the Lord.

Thanks to all of you who are a part of Brethren publications.

Brethren Missionary

HERALD

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The *Herald* magazine offers space for promotional material to the boards, churches and members of the NFGBC. This includes publicizing special events, seminars, programs or advertising for an organization. Items that are news oriented will be printed at no charge. Beginning with the April 1992 issue, to distinguish between paid advertising and free news material, all purchased ad space will specify in small type at the bottom of the ad, who paid for the advertisement.

Standard rates for advertising:

one full page	$370.00
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For publication schedules contact Publisher, Charles W. Turner, or Managing Editor, Emiline Secaur. 1-800-348-2756. 8-5, EST.

You Asked for it

BETTY OGDEN

The WMC Task Force met in March to look at our strengths and weaknesses, and to evaluate the general effectiveness of our organization. We reviewed the questionnaires from last fall returned by pastors, missionaries, and WMC ladies. The areas most frequently mentioned as problems were business procedures, elections, offerings, programs, and our image.

The image of WMC, whether real or perceived, needs to be addressed. Our foreign missionaries and the directors of our national boards have a deep respect for WMC and the work it has accomplished through the years.

Some people are skeptical about WMC, however, because of what they have seen or heard of individual ladies or groups who have not submitted to the leadership of the local church. We recognize that we must first be what God wants us to be before we can do what God wants us to do.

Ed Trenner, pastor of the GBC in Orange, CA, suggests that the Task Force should develop a master plan. This will include a **Purpose Statement** of why we exist, a **Vision Statement** telling what we want to become, and a **Strategy** defining long and short-term measurable goals.

We are weak in the area of publicity. Doris Julien suggests that we make an audiovisual presentation of WMC for missionary appointees and for the Seminary Wives Fellowship. This could also be used to present our ministries in local churches.

Ruth Dunkle researched the question, "What are the needs of younger women today?" The following facts were revealed:

1. Women desire fellowship, bonding and sharing with other women.
2. We must respect their time by starting and ending on time, and keeping business to a minimum.
3. We must better inform them about WMC. We need a new, attractive brochure on what WMC is and does.
4. Keep prayer time relevant. Pray your requests to God.
5. Have child care if needed.
6. Talk about a Christianity that works in day-to-day life. Include character development.

From the questionnaires we sent out last fall, here are a few of the responses:

From a WMC member in Florida: "I pray that God will work in women's hearts for them to see they need to be godly women; then the changes in WMC will come. WMC is so important and vital to the ladies of our GBC fellowship."

From North Central Ohio District: "I agree 100% with targeting Baby Boomers for WMC participation. We've got to reach out to them or our days are numbered."

From Indiana: "I used to be convinced that WMC ought to try to be all things to all women. I now believe that WMC needs to be the very best women's missionary organization it can be and that we ought to encourage other women's ministries in our churches to meet other needs."

From California: "The mission studies and program packets are great."

From Alaska a pastor writes: "Some of the founding families of our church reported bad experiences with a WMC that had a spirit of elitism, spiritual pride or unsubmissiveness. So we didn't start a WMC."

From the Philippines: "Some local churches do a wonderful job, others rarely communicate, but WMC is nationwide. The pooled resources of WMCs are serving us in ways the local church cannot. We would be losing a lot if WMC would discontinue."

From C.A.R.: "It seems to me WMC is great! I wonder if the change needs to be more in our hearts than in our programs. Why do we think doing the work of the Lord and fighting spiritual battles on our knees is supposed to be fun and entertaining?"

From Argentina: "If councils send birthday cards, please encourage them to write something. Don't just sign your name."

From France: "I think WMC had better hang in there for a while—like until the Lord comes."

If you have questions or suggestions, please contact Betty Ogden.

WMC Offering

June, July and August
(send before September 10)

WMC Operating Expenses
Goal: $8,000

Tough Changes, Positive Changes

THE

GRACE VILLAGE

STORY

In 1970 the conference for the Fellowship of Grace Brethren Churches empowered a task force to examine the needs of retired missionaries. It was found that housing and a few supportive services were needed. In 1971 the Fellowship gave the first board of directors of the National Fellowship of Brethren Retirement Homes a thousand dollars to begin their own ministry. Incorporated and set apart in that same year, the new board began to plan for what is now known as Grace Village Retirement Community in Winona Lake, Indiana.

Twenty-one years later, Grace Village has grown from a modest building of 40 apartments to 234 apartments serving 250 older adults. Our services range from 24-hour health care to totally independent living in our Robin Hood Leisure Homes. In all, Grace Village provides four levels of care: independent, congregate, assisted, and nursing care. Grace Village is one of only six retirement communities in northern Indiana which provide all levels of care. The vision to provide quality Christian care and services has given Grace Village its high reputation.

That high reputation has recently been tarnished by the announcement of Chapter 11 bankruptcy in order to restructure debt, especially the debt to several hundred Grace Brethren investors. Cost overruns in new building and poor planning largely contributed to the Village's inability to meet investor note obligation. Occupancy, which was once full with a waiting list, sank to levels in the low 80% range. Add to that the turnover of top

management and the picture looked bleak.

However, God is good and he will not turn his back on what he established. Over the past 16 months, people who love the ministry of Grace Village have rallied to reestablish the firm foundation it once enjoyed. An investor committee was formed to help the Grace Village Board create a fair repayment plan. A community advisory committee of local businessmen gathered to be informed and to help make recommendations. Expert legal counsel was engaged. Consultants from a nearby retirement community offered excellent advice. Five new board members with business expertise have been added to the board. A new executive director, with a background in long-term care management, was hired. Within months, the major crisis areas were identified and plans established. Today these plans are being implemented, and gradually positive results are being seen.

Presently the occupancy is at 93% and the cash flow is as strong as it has been in years. A repayment plan has been submitted, and pending no major problems, the Village could be out of Chapter 11 by July. A major capital fund drive called *Saving Grace* has been launched focusing primarily on Grace Brethren churches along with the Warsaw/Winona Lake community.

Many changes have taken place at the Village over the past 16 months and there is a positive sense of healing. Grace Village is now looking beyond the crisis and toward the future as it asks: How will we respond to the new and challenging needs of older adults? How can we enrich the lives of the residents socially, physically, and spiritually?

Executive Director, Scott Puckett, says, "Most of us could use some healthy changes. We thank our good God for bringing us through this purifying fire. The *Saving Grace* campaign will be vital in helping our hurting investors. Grace Village, its board and management, recommits its gifts and strengths toward the stewardship and effective ministry to older adults in the Grace Brethren community and beyond." For more information on Grace Village, contact Scott at (219) 372-6155.

Cora Kile enjoys Congregate Living at Grace Village so much that she tells everyone she meets what a wonderful place the Village is.

Rethinking the Harvest (Part 1)

DR. KENNETH O. GANGEL

Mandate for the Mission

(Matthew 9:35–38)

Winston Churchill spoke of that "special moment" when a person is "figuratively tapped on the shoulder and offered the chance to do a special thing, unique to him and fitted to his talents; what a tragedy if that moment finds him unprepared or unqualified for the work which would have been his finest hour."

Such was the experience of the disciples in the early Galilean ministry described in some detail in Matt. 9:35–10:42. It is interesting that the mandate for the mission appears at the end of a chapter in which Matthew has described his own call. Jesus has turned away from the Pharisees several times, probably cementing the rift between their traditional theology and the radical gospel he came to proclaim.

The Perfect Model

(Matt. 9:35)

Already the Lord had acquired a strong reputation for mercy.

> As Jesus went on from there, two blind men followed him, calling out, "Have mercy on us, Son of David!" When he had gone indoors, the blind men came to him, and he asked them, "Do you believe that I am able to do this?" "Yes, Lord," they replied. Then he touched their eyes and said, "According to your faith will it be done to you"; and their sight was restored. Jesus warned them sternly, "See that no one knows about this." But they went out and spread the news about him all over that region. While they were going out, a man who was demon-possessed and could not talk was brought to Jesus. And when the demon was driven out, the man who had been dumb spoke. The crowd was amazed and said, "Nothing like this has ever been seen in Israel" (Matt. 9:27–33).

This perfect demonstration of ministry was played out before the eyes of the disciples and the spiritually starving residents of Jerusalem. As they watched the Lord move among people, displaying the characteristics of the Father in his care, they could only shake their heads and proclaim, "Nothing like this has ever been seen in Israel."

But that represented only one side of the response. As the Pharisees watched this heavenly model, they reacted differently and said, "It is by the prince of demons that he drives out demons" (v. 34). They had voiced this opinion on more than one occasion, one of which Mark recorded as the passage we commonly call the description of the unpardonable sin. About these Pharisees Jesus proclaimed, "Whoever blasphemes against the Holy Spirit will never be forgiven; he is guilty of an eternal sin." He said this because they were saying, "He has an evil spirit" (Mark 3:29–30).

Throughout the chapter the Lord had already been building a theme of restoration. Verses 9–13 describe the restoration of a sinner (Matthew); verses 14–17 describe the restoration of John's disciples who had been troubled about the behavior of Jesus' disciples since it did not appear to them to be sufficiently ascetic; verses 18–26 tell about the restoration of a family as Jesus brings their twelve-year-old daughter back to life; and verses 27–34 describe the restoration of two blind men who, in typical response to Jesus' warning about telling other people what happened to them, "went out and spread the news about him all over that region" (v. 31).

Then we come to verse 35 which tells us that "Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness." Jesus' ministry of restoration built his

reputation for mercy, called down the rejection of the Pharisees and invoked significant reaction on the part of the population. The common folks, the sick, the diseased, the boat people, the refugees, the prisoners, the poor, the broken, the dispossessed—these began to understand the Father's mandate now carried out by the Son. After all, was this not the One who had just said, "I desire mercy, not sacrifice . . . I have not come to call the righteous but sinners" (v. 13)?

The Shepherdless Multitudes
(Matt. 9:36)

The model Servant opens his pastoral heart and Matthew records, "When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd" (v. 36).

This analogy appears numerous times in the Old Testament.

> To go out and come in before them, one who will lead them out and bring them in, so the Lord's people will not be like sheep without a shepherd (Num. 27:17).

> Then Micaiah answered, "I saw all Israel scattered on the hills like sheep without a shepherd, and the Lord said, 'These people have no master. Let each one go home in peace'" (1 Kings 22:17).

Shepherdless multitudes still abound in our day. What kind of a harvest do we face compared to the "crowds" that Jesus dealt with personally during the years of his earthly ministry? According to one estimate (Barnes) there were 600 million non-Christians on planet earth in the year 1840. In 1980 the Missions Advance Research Center suggested that figure had reached 3 billion—a 500% increase in unsaved people over 140 years of human history. Obviously rethinking the harvest forces us to ask questions about both need and strategy.

But our text tells us the reasons why Jesus had compassion on the people—they were harassed and helpless. The word "compassion," by the way, is used in the New Testament only of Christ. But the words "harassed" and "helpless" seem common both in Greek and English, both in the first century and at the end of the twentieth. Harassed comes from *eskulmenoi* which means weary and frustrated. Helpless translates the word *errimenoi* which literally means "prostrate on the ground."

How this verse reminds us of the beloved Twenty-third Psalm! How we see ourselves as part of that harassed and helpless multitude, sheep without a shepherd, welcoming the coming of the Good Shepherd and prepared to cast our weary, frustrated selves on the ground in his path, seeking and finding no other resource of dependable hope.

> Jesus' ministry of restoration built His reputation for mercy, called down the rejection of the Pharisees and invoked significant reaction on the part of the population.

Think how often the human servants of God have languished in this posture since the days of this encounter in Galilee. Picture missionaries carrying the gospel into the darkness of heathen tribes; pastors crying with brokenhearted widows in the quiet of a study; parents praying with a teenager desperately struggling to break a drug or alcohol habit; Sunday school teachers putting their arms around dirty, sweaty little kids from the wrong side of the tracks whose parents don't care whether they eat, much less whether they come to Sunday school!

Like the martyrs of old, the world is not worthy of these servants who shepherd the multitudes following the model of Jesus. They form a remnant minority who have become the messengers of the mission.

But what can they do? What are their qualifications for such an enormous task? How can they carry out the mandate for the mission? In the movie "Funny Girl" Fanny Brice (played by Barbra Streisand) was asked by the director to do a roller-skating scene. She had never skated before but with a little practice she went out to do the scene. Later the director asked her, "Why did you agree to do that when you've never done it before?" She responded, "I didn't know I couldn't."

How like the Savior's volunteers! How many of those who serve do so not out of wide experience and elaborate training

but out of willingness and at times even naiveté which compels them to try even when all evidence suggests possible failure.

The Single Mandate

(Matt. 9:37, 38)

Matthew has painted a dramatic word picture. We see Jesus wandering through the dusty bypaths of Galilee; up and down the sun-baked plains; in and out of little villages and through city streets—teaching, preaching and healing. We see the crowds gathering, harassed and helpless, like sheep without a shepherd. Against that vivid scenario Matthew writes, "Then he said to his disciples, 'The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field'" (vv. 37–38).

We almost expect a missionary invitation at this point; instead we get a command to pray. Rather than thrusting out his own disciples (which he will do very shortly), the Lord begins by requiring their prayer. The verb rendered "ask" at the beginning of verse 38 is what Greek scholars would call an aorist of urgency, emphasizing that the disciples must do it as a specific act, and must do it now.

Like martyrs of old, the world is not worthy of servants who shepherd the multitudes following the modelof Jesus.

What seems clear from a comparison with Luke 10:1–2 is that praying and going make up two dimensions of the same task. Or to put it another way, those who become serious about praying for harvest workers may very well find themselves the answer to their own prayers. And those willing to go as harvest workers soon discover that their going lacks purpose without a dynamic commitment to prayer.

Obviously then, as now, the ratio of work and workers seemed incorrect. What had happened in the divine accounting system? Had God produced too many unsaved people and too few saved people? Had he miscalculated the response to the prophets in the Old Testament, or to John the Baptist or to Jesus himself?

No. Within the fabric of human freedom the Lord of the harvest has allowed workers to determine how they will respond to his mandate. But Jesus doesn't ask the disciples to pray for the enlightened vision of mildly interested church members. The phrase rendered "to send out" translates *ekballō* which literally means to thrust, push or force. I take it from this text that missionary prayer should center on a compulsion of workers for the harvest field, thrust out, not by some emotional reaction nor the heavy-handedness of human rhetoric, but the clear inner witness of the voice of God.

In the immediate and historical context, of course, the disciples became the messengers for the mission. In our day, we talk about missionaries, evangelists, counselors and other "professionally trained" Christian workers. And each stands strategically important to the harvest. But in the broad sweeping sense of the New Testament, the mandate for the mission falls upon all who know the Savior, all who wish to follow his perfect model, all who have been plucked by him out of the shepherdless multitudes—these come under the mandate to pray. With what motivation? Love for the Savior which responds to his love for us. For what reward? His blessed peace now and an eternity with him in the heavenly home.

When Mother Teresa was interviewed by a famous television commentator in Calcutta, he observed, "Mother Teresa, I wouldn't do what you're doing for all the money in the world." Her response was immediate and brief: "Neither would I." Those who hear and respond to the mandate serve for purposes known only to him and his disciples, then and now.

Dr. Ken Gangel graduated cum laude with an M.Div. degree from Grace Theological Seminary in 1960. He was named Alumnus of the Year by the Seminary in 1974. More than 20 books have been authored by him as well as over 1,000 articles in journals and periodicals. Currently he is a professor and chairman of the Christian Education department at Dallas Theological Seminary. He is also the research editor for Christian Education Today *and is on the editorial board for* Your Church. *Kenneth and his wife Elizabeth have a son Jeffrey and a daughter Julie.*

Pray for a Revival of Love

OLIVER W. PRICE

Charles Spurgeon, the famous Baptist preacher of London, England, said, "Believe me, if the church does not pray, it is dead. Instead of putting united prayer last, put it first. Everything will hinge upon the power of prayer in the church." Why is this true?

Prayer is the life breath of our love relationship with God. The church is the beloved family of the Father and the dear body of Christ. We must keep this love relationship alive and well through uniting in prayer. To experience life as the Father's family and as Christ's body we must nurture in united prayer the bond of love. If we do not unite in pursuing a growing love relationship with God and one another we will fall away from it. A love relationship is either growing or dying. Love cannot be frozen and kept in place, as a man seemed to think when he said to his wife, "I told you I loved you when we were married and if I ever change my mind I'll let you know." Love must be kept alive and well daily.

Our supreme duty is to love, honor, trust, and obey God with all our heart, mind, and soul and to love one another (Matt. 22:36–40; John 13:34, 35). Without love we are nothing and all our religious service profits nothing (1 Cor. 13:1–3). When love is no longer alive and growing the inner life of the church dies.

Love leads us to share our hearts with God and one another. The New Testament reveals that an amazing spirit of divine love and of sacrificial sharing swept over the whole church after the congregation prayed together (Acts 1:14, 15; 2:42–45; 4:24–32). When believers pour out their hearts to God together in prayer, their minds, affections, and wills are brought into harmony with God and with each other. Sometimes this is a process that takes time and patience.

One time my wife, Betty, and I found ourselves deadlocked over a heart-wrenching decision that deeply moved us in opposite directions. We prayed together about this. Neither of us tried to manipulate or pressure the other. We have prayed together enough to have complete freedom in talking to God in one another's presence. I listened to her pour out her heart and I poured out mine. I could tell how deeply she felt and she could see how my heart was moved. Then we left the place of prayer understanding each other and sharing one another's feelings. We were confident that our Father would show us His will. After we waited patiently we both knew His will and did it.

Lovers have a strong desire to talk to each other. Love draws God's family to earnestly seek him and pour out their hearts to him: *"Trust in Him at all times, you people; Pour out your heart before Him; God is a refuge for us"* (Ps. 62:8). *"O God, you are my God; Early will I seek You; My soul thirsts for You; My flesh longs for You in a dry and thirsty land where there is no water"* (Ps. 63:1). We would expect two people who love each other and live a thousand miles apart to phone one another pouring out their heart to each other and speaking of their ardent desire to be together. If they were satisfied to read and analyze the letters they exchanged and had very little interest in spending time or money on phone calls we would agree that they probably do not love each other. It is the nature of love to want to pour out your heart to your lover and to be in his presence. Habitual heart-to-heart talks are the life breath of a love relationship.

Love spreads like a fire blown by the wind. David Brainerd, who lived from 1718 to 1748, was a missionary to American Indians. His diary shows how his prayers were aflame with passionate love for God. Listen to his prayer: "Oh my blessed God! Let me climb up near to him, and love, and long, and plead, and wrestle, and stretch after him . . . " His love for God spread like a fire blown by the wind. Large numbers of Indians came out of drunkenness and a raw, heathen life into faith and strong love for Christ in answer to Brainerd's prayers. He told how they instantly began to deeply love one another: "Love seemed to reign among them! They took each other by the hand with tenderness and affection, as if their hearts were knit together, while I was discoursing to them; and all their deportment toward each other was such, that a serious spectator might justly be excited to cry out with admiration, 'Behold how they love one another.' Numbers of other Indians, on seeing and hearing these things, were much affected and wept bitterly; longing to be partakers of the same joy and comfort . . . "

We need a revival of love! The church at Ephesus left its first love for Christ and He warned that they must repent or lose their light (Rev. 2:1–7). The church throughout its history has allowed love for Christ to cool off and has faced the need for repentance and a revival of love.

God has rekindled the fires of love among His people in answer to prayer. In 1904 in a Welsh prayer meeting for young people, Pastor Joseph Jenkins asked for testimonies. A young girl named Florrie Evans, who had only been a believer a few days, rose and with trembling voice said simply, "I love Jesus Christ with all my heart." The other young people's hearts were melted. A powerful spiritual awakening that brought 100,000 people to Christ was underway.

Pray that the Christian community will return to Christ in complete love and devotion in our day.

Oliver W. Price is General Director of Bible Fellowships Inc., P.O. Box 810718, Dallas, TX 75381. Used by permission.

Reflections of a Missionary Wife

TORI BEAVER

As I walked through the hospital halls I felt the lump in my throat grow larger. Listless patients, crammed two to a bed, stared impassively at me. This government medical facility in Manila, Philippines, was overcrowded with sick and dying patients. Cats weaved in and out of doorways and slinked down filthy corridors.

Poverty in Manila, Philippines.

All along I had known about the desperate poverty in the Philippines, but it hadn't really impressed my mind until my senses felt its sting that day. I had gone to the hospital to visit one of our church members who had just delivered twins prematurely. One of the babies lived only a few days. Her little body had contracted an infection from the rampant bacteria in the nursery. Two years later, the mother's glowing smile is a testimony to the indwelling of her Savior. She and her husband have dedicated their one living twin to God.

I listened in silent grief to the account of a robbery which had taken place at the home of a fellow missionary teacher who was hosting several missionary kids from Faith Academy. The malicious thieves had ransacked the house while holding the adults at gunpoint and tying up the children. The victim's lives had been spared, but the intruders left behind crimes of robbery and rape. These were our friends and co-workers; these were our students at Faith Academy. You see, Satan attacks the missionary as well as those the missionary is trying to reach. God's grace was glorified as these missionary children and their parents expressed forgiveness of the intruders, continued trusting in the Lord and persevered in their ministry.

In such a diverse culture, the proclaiming of the Gospel elicits mixed responses. Seventy percent of the population in the Philippines is plagued by poverty. The deplorable economic situation is worsened by corruption in government, political unrest, and devastating natural calamities such as earthquakes, volcanic eruptions, typhoons and flooding. All of this creates fear and unrest among the masses. The Filipino is searching for hope. It is no wonder that these people, enslaved by poverty and tossed by turmoil, respond so quickly to evangelism.

The affluent class seems more hardened to our Lord's message. We invited some young men from an upper-class neighborhood to play basketball and watch sports videos on numerous occasions. They were eager to accept these invitations. Although we easily won their friendship, when we asked them to come and join our Bible study, they always declined. Strong Catholic ties and family pressure can interfere, but more damaging is the attitude of self-sufficiency and independence so prevalent among the wealthy in this country.

In addition, the mind-set of the Filipino is so drastically different from the

missionary's, that our well-intentioned efforts to adjust and learn his ways have turned into offenses. You see, Satan attacks the missionary as well as those the missionary is trying to reach. These battles have been learning experiences which have helped us grow more compatible in our relationships with the Filipinos.

Personal experiences, whether positive or negative, impact the heart. For the missionary, reaping the fruit of the harvest is a joyous experience. Yet, at times, Satan and his forces may seem so unbearable that only the omnipotent grace of God can comfort the weary or afflicted heart. If my stories were to tell only of the physical and mental opposition that the missionary encounters here in the Philippines, the glorious ending would be lost, because the Great Commission *is* faithfully being fulfilled and the gospel *is* encountering eager acceptance in the Philippines. However strong Satan's tactics may be, one must find reliance of mind and heart in the solace of our Lord. Yes, it has crossed our minds to run from the forces of Satan, from discouragement, danger, poverty, and disease. But we hold dear the joy of serving our God and resolve daily to "Remember the Commitment."

Tori Beaver

Colette Steudler

"You hold me by my right hand. You guide me with Your counsel, and afterward, You will take me into glory" (Psalm 73:23–24)

In 1920, Colette Steudler was born in the picturesque town of Neuchatel, Switzerland. Twice in her early years she struggled against death. Her young life nearly succumbed to bouts with meningitis and diphtheria. She wrote in her diary, "God has not allowed Satan to accomplish his work of death. He has protected me twice because he has other plans for my life."

A few years later, Colette fell in love with Jean-Louis, the young mountain boy who occupied the desk next to hers at school. After graduation, Jean-Louis left to go to a school of theology, and Colette found work in Italy.

It was not until Jean-Louis had finished his required military service that he once again found Colette. She was working as a telephone operator in Chaux-de-Fonds. One evening Colette attended services at an evangelistic crusade. "I decided to go because I knew there was something missing in my life," she wrote in her diary. "I understood that the Lord wanted me to give my life to him. This I did." As they began to sense that God was leading them in the same direction, Jean-Louis and Colette became more serious. They were engaged in 1943. They planned to marry at the end of the war, but Jean-Louis accepted a professorship at a missionary college in Egypt, which held up the marriage for a year. After their marriage, Jean-Louis and Colette served together in Egypt for several years. Their first daughter, Chantal, was born there.

In 1954, the Steudlers returned to Switzerland. Their second daughter, Nicole, was born soon thereafter. The Steudler's love for the missionary vocation was still strong. So, when the Grace Brethren Mission offered them the directorship of the James Gribble High School in the Central African Republic, they readily accepted. For Colette, this was certainly the best period of her life. For eighteen years she gave herself completely to the work. Her gifts of organization and her love for the African people were ever evident. The Africans grew to love Colette dearly. Sadly, Colette's health deteriorated, and in 1976 it was necessary for the Steudlers to leave the country they loved.

Jean-Louis and Colette Steudler

While in Sochaux, France, Colette helped Jean-Louis in his pastoral duties and worked on a diary of their family's life in the CAR, entitled "I Would Like To See The Lady." Colette's strength continued to diminish, and in 1983, she suffered a stroke. The past nine years have been very difficult for the Steudlers as Colette has struggled to regain her health. On April 18, 1992, the Lord called Colette Steudler to Himself.

Jean-Louis preached the memorial service for his wife on April 22 in Neuchatel where this story began. But the story is not over. Jean-Louis reminded the hundreds who attended the memorial service of this: "We do not want this to be a ceremony for the dead, but a celebration where we rejoice in the entrance of Colette into the Father's House. I say to her, 'See you soon,' for my turn will come. There are hundreds of Africans who will be able to say, 'I would like to see the Lady again.'"

The Brethren and Christian Schools

JOHN W. MAYES

Some have called it the greatest movement in the twentieth century. Regardless of what one calls it, the Christian school movement has changed the complexion of the church and our world for God.

The story is not unlike that of other movements. First, there was the historically exclusive character of American education as Christian and church related, definitely intended to preserve Christianity. The stated major purpose of early education among the colonists was to prepare the boys and girls to read and obey the Holy Scriptures. Bible stories and truths abounded in their readers. Sadly, that began to change.

For several generations American education became more secular and God's people grew more restless with the content. Few ever dreamed that the deterioration would reach the open resistance to Christianity that is manifested in much of modern state-supported education.

> The State school, having theoretically dethroned God in the field of education, did not long honor him in practice. The more the State school confirmed to the State laws which governed them, the more secular the instruction. The more secular the instruction, the more secular the product. The more secular the public school product, the more secular the homes and the churches became. The more secular the homes and churches, the more secular the schools became. And the more secular the school, the more secular its product. Thus the vicious spiral with the turn of each generation approached ever nearer the point in which religion vanishes not only from the public schools but also from the life of the nation. The trend toward secularization of our nation was inevitable.
>
> *–Dr. Chas. W. Mayes*

Where were the Brethren in all of this? A few voices were raised in lamentation, but until about the time of World War II there were few who sought to return students to a Christian educational philosophy. Probably the man most instrumental in beginning this correction was the late Dr. Louis S. Bauman, then pastor of the First Brethren Church in Long Beach, CA. He felt that it was imperative that his church begin the Christian school movement in our Fellowship. Sadly, not many people, even in that great church, shared the urgency that he felt so deeply.

Several attitudes characterized the resistance to beginning a Christian school program. Not the least of them was the obvious financial burden that the church would assume. For this reason, a few who believed in Dr. Bauman and his goal arranged the purchase of a plot of land on Signal Hill, an outlying little community on the north side of Long Beach. This was the richest oil field in the nation. With oil rights and revenue, the school could be funded. An oil well was sunk and (omitting many details) it proved to be what the industry calls a "dry hole." Undaunted, a second hole was drilled, and in spite of the fact that numerous wells within a few hundred feet were pumping luxuriously, no oil was found.

This nearly ended the challenging project. However, a few folks did not lose faith. With Dr. Bauman's retirement, and with the arrival of Dr. Charles W. Mayes to that church, the dream was preserved. Dr. Bauman often expressed his regret to the new pastor that he had been unable to see his long-time dream of a school fulfilled. Dr. Mayes and his wife were trained as school teachers, and both had taught in rural schools in Ohio.

The author desires to make this very personal observation. Dr. Mayes' concerns were increased and he was urged forward by the memory of what his son, John, had been taught while he was a student in the famous experimental school for progressive education in Whittier, California. That school, along with its sister school in New York, was geared to testing the philosophy of John Dewey; both of those schools are written up in many modern textbooks as marvelous successes. Some of us feel very differently.

Dr. Mayes had some close friends in that church who stood with him. They felt led of the Lord to assume that the failure of the oil well was because that was not the way God intended to support his work. After all, if other churches were to start Christian schools, what if they did not have an oil well?

For twenty-two years, and until his retirement, the school ministry flourished. During those years as pastor, those who knew him would agree that he lived and dreamed Christian schools. A larger school and greater ministry continues today.

This work was not going on unnoticed in circles beyond the Brethren. Other groups and churches caught the vision and many schools were started. Until that time, schools sponsored by the Lutherans as well as some scattered fine schools across the nation made up the small roster of this movement. The Culter Academy in Los Angeles, heavily funded by the Kerr family of mason jar fame, was perhaps the best known.

As other schools began, soon there were about a half-dozen in the Southern California area and it seemed that there was great value in a cooperative program in academic competition, athletic competition and in furthering the understanding of a philosophy of education compatible with the Bible. Dr. Mayes invited some interested educators to his office to talk about such a team effort; there the California Association of Christian Schools was founded. It has since grown into the Association of Christian Schools, International, headquartered in Whittier, California. Presently there are nearly 4,000 member schools. This organization has become a moving force in our fellowship, which now has many schools. ACSI has encouraged the founding and has contributed to the high quality of these schools. The thirty years from the 1950s saw the change from 91% of all students attending tax-supported education to the recent figure that now only 74% of America's school children are in such public schools.

It needs to be clear always that Christian schools are not opposed to the public schools or to believers who teach and serve God in them. They are doing a job we cannot do, and we are doing a job that they cannot and ought not to do. Underlying all of our educational purposes is the instruction of God to parents in Old Testament times that parents are responsible for the content of their children's education.

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Deut. 6:6

The Brethren Church has become a mover in this field of ministry. We have gained widespread influence far beyond our denominational lines. Through the great program of Grace Seminary in offering a master's degree in Christian School Administration, we have become well known and much appreciated from coast to coast. We can honestly offer the words of Scripture: "Come thou with us and we will do thee good."

HARVARD COLLEGE

After God had carried us safe to New England, and wee had builded our houses, provided necessaries for our liveli-hood, rear'd convenient places for God's worship, and settled the Civill Government: One of the next things we longed for, and looked after was to advance Learning, and perpetuate it to Posterity, dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the Dust. And as wee were thinking and consulting how to effect this great Work; it pleased God to stir up the heart of one Mr. Harvard (a godly Gentlemen and a lover of Learning, there living amongst us) to give the one halfe of his Estate . . . towards the erecting of a Colledge, and all his Library . . .

"Rules, and Precepts that are observed in the Colledge . . . Let every Student be plainly instructed, and earnestly pressed to consider well, the maine end of his life and studies is, to know God and Jesus Christ which is eternall life, John 17:3 and therefore to lay Christ in the bottome, as the only foundation of all found knowledge and Learning . . . "

"Old South Leaflets," Taken from a letter dated Boston, Sept. 26, 1642

Missionary to the USA

Information provided by Pastor Steve Edmonds

Steve Edmonds feels strongly about his call as a missionary to the USA and the urgent need to plant new Grace Brethren Churches in America. "Fruit is born on the new growth from the fruit tree," he says. "We need to expand our base as Grace Brethren. Implementing a nationwide strategy of planting churches is an urgent task."

Steve Edmonds

Steve and Julie Edmonds grew up in Columbus, Ohio. They were married in 1971 and enjoyed ministry in the Columbus Grace Brethren Church until Steve enrolled in Grace Seminary. Since graduating in 1975, he has served both in the pastorate and in Christian schools in a variety of capacities. Prior to coming to Pennsylvania, he was pastor at the Grace Brethren Church in Ft. Lauderdale, FL.

The family, including four children, Christie, Stephanie, Peter and John, moved to Murrysville, PA, in 1990 to assume leadership responsibilities in the Home Mission church there.

Pastor Steve describes the last year and a half as having "seen significant changes at our church. The Lord has seen fit to add and subtract from his flock of people here. With the coming and going of so many, our church directory looks like a pen-testing pad in the local stationary store."

When new families come into the fellowship but others are moved away by job transfers, the growth seems so slow. Like so many others, Steve admits, "There have been days that I've quizzed the Lord about His decisions here, but so far He continues to assure me that He knows."

The church is people, of course, and here's how this pastor describes his flock: "We have the greatest group of people—warm, excited, and inquisitive about the things of the Lord. We are all learning that Christianity is a person: knowing, loving, and following the person of Jesus Christ. We are learning that it's not what you know but who you know that frees you."

The emphasis at the Murrysville church is on the Grace family, including children and youth as vital ministries. But they are also reaching out. Some months ago they learned of a group of believers who were interested in becoming a Grace Brethren Church. Over a period of five or six months, the leadership team at Murrysville met with the group in Ivywood, PA, where they already had a building but desired a relationship. After profitable meetings of prayer and discussion, a new Grace Brethren Church came into being. It is known as the Bible Church of Ivywood and is located in the north Pittsburgh area.

The Murrysville congregation gave up part of its leadership team. Chet (and Barb) Sparzak, former Grace Brethren pastor in Saratoga Springs, NY, is now pastoring the Ivywood church and sharing leadership with Earl and Rose McRoberts who were baptized and began their new adventure of faith while in their eighties. Pastor Steve says, "If this sounds like Moses, then Amen."

Pastor Edmonds lists five goals that he shares for the reader's prayer interest:

1. **RWQ in '92.** "Our goals are encompassed in these three letters that stand for **R**esolve, **W**itness, **Q**uality in 1992."
   Resolve: "We are seeking to engage a continuing number of families together, committed to the ongoing of this evangelical witness."
   Witness: "We need to touch new people with the gospel for Jesus' sake."
   Quality: "We desire to do our very best in each activity and remain concerned for each other as we grow."
2. Self-supporting at the end of 1993.
3. Over the next five to ten years the suburban area of Pittsburgh could eas-

Pastor Edmonds envisions five or six more new Grace Brethren churches in Pittsburgh's suburbs.

ily support five or six new churches. "We would like to see this happen and be a part of that planting process."

4. Training men for ministry in the local church.
5. "We envision the purchase of land and a permanent facility here in east suburban Pittsburgh that would allow us to train leaders and people to help in planting churches here and throughout the world."

The potential for achieving these goals in Murrysville is and can be limited only by one's vision. Pastor Steve concludes: "We continue to struggle with new foundations, our community identity, finances, and our future; but we are confident of a Christ who knows and cares, and a Fellowship that believes in us. Go PITTSBURGH!!!"

(Editor's note: It's through the faithful praying and generous contributions of Grace Brethren people that churches like Murrysville can be assisted by Grace Brethren Home Missions. Extra gifts this year will enable us to help Ivywood, also.)

From Turkey to Murrysville

Pastor Steve Edmonds received a call from a friend who told him about a young man from Turkey. Gurkan Dalbayrak had recently been saved and had moved to Pittsburgh. Could Steve find him and follow through with him on his decision to trust Christ?

A native of Ankara, Turkey, Gurkan is 23 years old and a university graduate with a major in political science. He has also studied at Temple University in Philadelphia. Currently he is living and studying near Pittsburgh, majoring in international relations. He came to the United States for the purpose of studying English.

He had imagined a different America from what he found. From television and other media he had expected to find a wild country. Instead, he found that religion was a very important factor to many Americans, and when he came to Philadelphia he met some Christians, including Tom Pappas (brother of Brethren missionary to Germany, John Pappas). Tom had been in Turkey, teaching English, and when he returned to the States he had a circle of Turkish friends. In this circle he met Gurkan, invited him to church, and they began studying the Bible together.

Things have been tough for the Turkish student. While in a "spiritual valley," as he describes it, and through his acquaintance with Christian friends, he became a Christian. It was Tom Pappas who referred him to Steve Edmonds when Gurkan moved to Pittsburgh, and Pastor Edmonds followed through. Steve says, "It has been exciting to build a relationship with Gurkan, watch him grow in the Lord, and to baptize him" (February 9, 1992).

Gurkan Dalbayrak

Since coming to the Murrysville Grace Brethren Church last September, Gurkan has found the people to be very warm and friendly. Although he lives forty minutes from the church, he is very faithful in attendance.

Gurkan expects to be in the States until summer. At that time he will return to Turkey and seek a government job, perhaps in the Financial Ministry or the Cultural Ministry. He says, "I want to do something for my country, my people."

When asked about Christianity and his family and country, the young believer acknowledges that there will be some tough times ahead. His family is not strictly religious and does not yet know about his conversion. He feels he must tell them face to face rather than by phone or mail. The culture of Turkey is not particularly religious, so it's not a big deal to change religions for most people. However, the Grace family in Murrysville is praying that Gurkan will have a steadfast testimony and bear fruit for the Savior in his homeland.

NEWS UPDATE

Annual Changes:

Allan, Daniel. 1291 Thomas Dr., Apt. A, Ashland, OH 44805.

Chesapeake District, MD. The current treasurer of this district is Stephen Howell. P.O. Box 458, Owings, MD 20736.

Johnson, Ray. 505 W. Kessler-Cowlesville Rd., Tipp City, OH 45371.

Painter, Harold. As of June 1, 1992, his address is N. 20 Dow Pl., Hoodsport, WA 98548 (tel. 206/877-5826). This is only a five month change.

Peacock, Alice (p. 24). S. M. Castel Verde 2421, 1879 Quilmes Oeste, Buenos Aires, ARGENTINA, S.A.

Sherman, John. 3245 Hepler Rd., Lansing, MI 48911.

Snell, William. 1210 Rozella Rd., Warsaw, IN 46580.

Deaths:

Gilliam, Michael D., stillborn on April 12, 1992. He is the son of Franky and Amy Gilliam, members of the First Brethren Church in Buena Vista, VA.

Smals, Margaret Surface, 57, was buried on April 21, 1992. She was a member of the First Brethren Church in Buena Vista, VA. Dr. Paul Fink, pastor.

Baith, Eva Catherine. March 13, 1992. She was a faithful member of the Jenners, PA Grace Brethren Church. Eva had numerous positions of responsibility for many years. She was the sister of Pastors Richard and Max DeArmey.

Weddings:

Hubbard. Todd Hubbard and Wendy Moore were married on May 2, 1992 with Pastor Jeff Truax performing the ceremony at the First Brethren Church in Buena Vista, VA.

Heights. Christopher Heights and Dawn Fink were united in marriage at the First Brethren Church in Buena Vista, VA on May 23. The bride's father, Dr. Paul Fink performed the ceremony.

News:

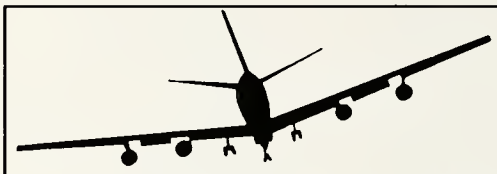
Correction: The address of the Arvada Grace Fellowship is Broomfield, CO (not Bloomfield as previously listed).

David Lockard is the new pastor at the Grace Brethren Church in Morrill, KS.

Powell, OH. The new church in Powell, OH, is: Sunrise Grace Brethren Church, P.O. Box 388, Powell, OH 43065. Jeff Carroll, pastor.

Moorpark, CA. Tim Marlier is the pastor of the new Grace Brethren Church in Moorpark, CA. 11572 Coralberry Ct., Moorpark, CA 93021.

Williamsport, PA. A new Grace Brethren Church is being started at Williamsport, PA. Dave Miller is the pastor. R. 4, Box 181, Jersey Shore, PA 17740.



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In order for our missionaries to receive the *Herald* only 10 days after it is mailed instead of three to six months, the magazine can be sent via airmail. Airmail costs for each subscription is nearly $40 a year. You may designate your gift for a specific missionary.

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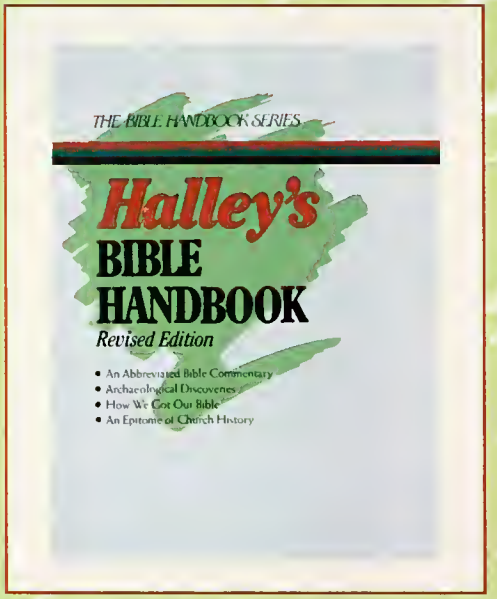

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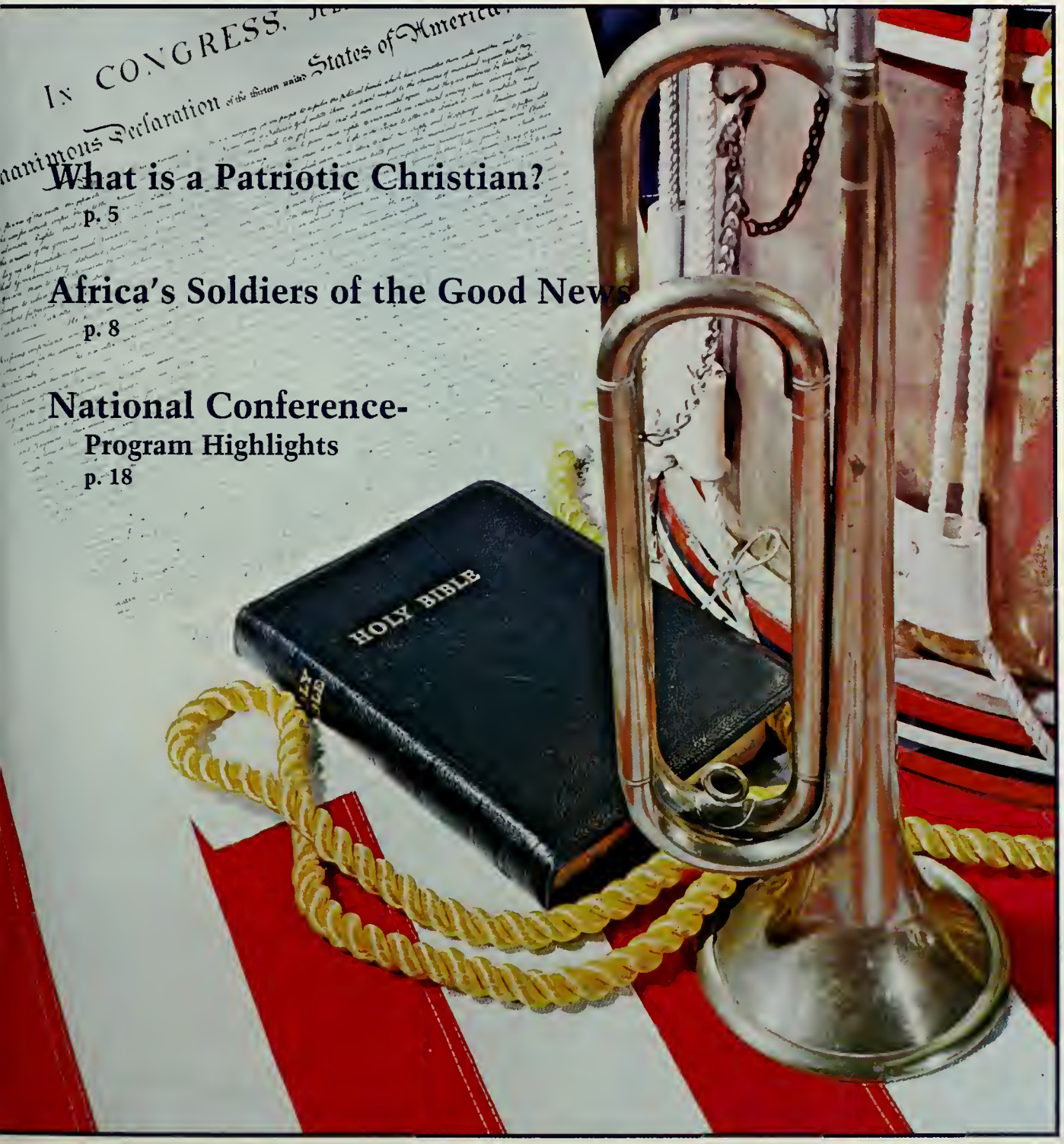
HERALD

Volume 54, Number 7 July 15, 1992



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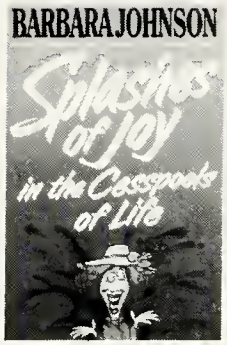
1992-1993



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by Barbara Johnson

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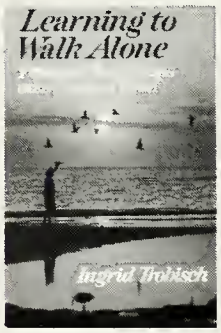
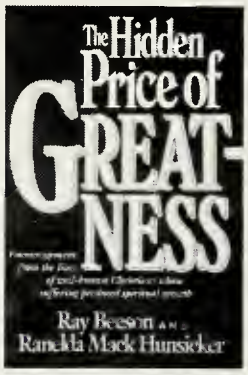
Learning to Walk Alone
by Ingrid Trobisch

Ingrid Trobisch shares the intimate details of her journey out of grief and into a life of deeper faith and greater trust in God. Here is wisdom, courage and hope, tempered by the fires of experience. She tells of the early days of pain after Walter's death and of the continuing challenge to live each day in the strong and loving presence of her heavenly father. Personal reflections reveal much about her life with her husband and provide encouragement and counsel for anyone who has lost a loved one.



The Hidden Price of Greatness
by Ray Beeson and Ranelda Hunsicker



This book showcases portraits of ordinary people who became extra-ordinary as they walked down life's hard roads. Adversity worked in them determination to triumph. These heroes of faith demonstrate the power of the New Testament message that through Christ we are more than conquerors. The reader will glean a lot of information from these pages, but will also learn how to apply the principles of effective Christian living to today's environment.

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God and Government-Serving Two Masters

CHARLES W. TURNER

It is the month of flags and parades and summer picnics. It's July when the red of our blood, the white of our pure motives, and the blue of the sky reach their greatest levels. It's time to pack a lunch and go to the city park and feed mosquitoes and ants with the best that we have. Anything short of that is admitting that Benedict Arnold was a distant relative, which is not good.

But it is good to be proud of our country and to be thankful for the benefits of the opportunities. I remember when I was away from my homeland and traveling abroad for the first time. A doorman at a London hotel said of his country, "It's a little like my uniform, sir. It is clean and neatly pressed, but it is a little frayed at the edges." With that remark he held up his arm and sure enough, the cuff was showing the signs of being a little threadbare. That was about thirty years ago but my memory can still hear his words clearly.

Somehow, I think that he could have changed the clipped English accent and in the words of a New York, Los Angeles, or Chicago hotel doorman, repeated the same words in America today. America is frayed with murders on the streets of the nation's capital and the horrors of hundreds of businesses being burned in Los Angeles just a few months ago. It's appropriate to say, "we are getting a little frayed at the cuffs."

Some of the ideas that made us a great nation are no longer held in high repute. From the voice of the secular politician comes the cry of a return to wholesome values and a need of the home and family to be the center of life once again. It seems a shame but the world is crying out for such values and the church's message is not heard quite as clearly.

The fourth of July found us living in a nation that has been losing much of its leadership in the world. We are all but bankrupt, both morally and financially. We call for a balanced budget in finances and know it is much like asking a dying man to run the marathon as a means of treatment. Morally, we are reaching our lowest level in history and everyone is looking out only for themselves.

So when it comes to serving two masters, there can be a conflict. As Christians we cannot overlook the failures of the moral decline, but it is also true we are not about to abandon singing the national anthem without a lump in our throats. Someone has recently put it in this context: "It is still Babylon, but it is the best Babylon around at the present time." It is their way of saying that we are living in the world, but at the present time it is still the best address to have in the world.

There are some guidelines God has given to us and we need to follow them. First, allegiance is to God and His word. We are still pilgrims and strangers here. This is not our final destiny. But encouragement is given to pray for our nation and our leaders and we must admit failing to do so often times. It is easy to be critical of leadership when we should be praying. We should also be thankful for what we have as a nation. It does not take a genius to see what we have in this land: opportunity, privilege under law, freedom of expression (though it is often abused), and the right to worship without fear of oppression.

We have seen some major failures and a growing fear that we are sliding from the principles and morals of a former period. This should help us desire to bring some salt to the table of life. If the fraying process continues, the future looks dark. As Christians we must also avoid the old philosophy of pulling ourselves up by our own bootstraps. Without the gospel, casting out the demon of self-improvement will only open up the house to a greater number of demons. The first contribution we can make is to put ourselves in order by putting God first in our own lives.

Holding up the cross with the gospel of salvation has been and continues to be the only cure for the ills of mankind which are caused by sin. A true patriot is best born in the truth of the Bible and then his or her priorities will be right. There is no conflict between being a good Christian first and a good citizen second. A born-again child of God can sing "God Bless America" with more feeling than a secular patriot and the results will be far better.

It is not un-American to be able to recognize, as the English doorman did, that the cuffs of our country are a bit frayed. Our prayer is that the whole suit does not wear out.

Brethren Missionary

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The *Herald* magazine offers space for promotional material to the boards, churches and members of the NFGBC. This includes publicizing special events, seminars, programs or advertising for an organization. Items that are news oriented will be printed at no charge. Beginning with the April 1992 issue, to distinguish between paid advertising and free news material, all purchased ad space will specify in small type at the bottom of the ad, who paid for the advertisement.

Standard rates for advertising:

one full page	$370.00
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one quarter page	$126.00
classified ad	12¢ per word

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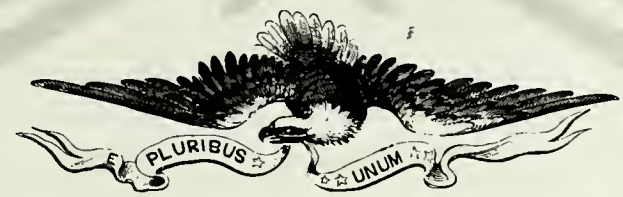
For publication schedules contact Publisher, Charles W. Turner, or Managing Editor, Emiline Secaur. 1-800-348-2756. 8-5, EST.



What Is a Patriotic Christian?

A patriotic Christian is a person who combines the natural love a person has for his homeland with his Christian values and responsibilities. It is no mere duty that drives his awareness and involvement in the political, civic, and humanitarian affairs of his country. Yet he does not pretend that those involvements are sufficient unless he is having a distinctly Christian impact.

John Teevan, Winona Lake, IN
Pastor, Winona Lake GBC

My dictionary defines a patriot as "a person who loves his native country and will do all he can for it." By that definition a Christian ought to be a patriot. "Doing all he can for it" may involve standing against things which are unscriptural and wrong. However, we in the U.S.A. have more reasons to give positive support to our country than anyone else on earth. One has only to travel outside this country to see that God has given us so very much! Ultimately our "citizenship is in heaven" (Phil 3:20), but God has called us to be good citizens and real patriots of the land in which we dwell—and I'm glad to be an American!

Dean Fetterhoff, Marietta, GA
Pastor, Atlanta GBC

If it is true that we are Christians first and citizens second (e.g., 1 Peter 2:11), we have a basis for defining patriotism. For Christians, true patriotism must transcend slogans, symbols, rituals, warm feelings, or uncritical acceptance of officialdom. It is not getting caught up in the trivializing of issues which so often attends the blind spots resident in overly zealous nationalism.

Rather, true patriotism is an allegiance to and standing for the more noble values and higher ideals upon which our nation claims to be based and to function. Things like peacemaking and keeping, global justice to the oppressed, domestic charity to the disadvantaged, those in institutionalized poverty, and the stewardship of the creation. It consists in promoting tranquillity in our homes and communities, real learning in our schools, integrity in our workplaces, and excellence in our products and services. It is cultivating civic mindedness and activities, making informed choices in voting booths, and holding our public officials accountable for their personal

and policy failures.

Often the most loyal patriot is the critic, the one who courageously challenges us when we are wrong, who provokes us to be more moral and do the right things as a people and nation.

W. Merwin Forbes, Winona Lake, IN
Professor, Religion & Philosophy, Grace College

Christ is to be number one in the life of the Christian, so we are to obey and practice what Christ and the Bible teach.

The patriotic Christian will vote, pay taxes, and obey the laws of the land. "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God" (Rom. 13:1).

However, if the law of the land asks us to do something contrary to God's clear teaching, we should rather obey God. "We ought to obey God rather than men" (Acts 5:29).

Jesus Christ must be number one.

Walter Haag, Duncansville, TX
Retired Missionary to Mexico

A patriot is one who loves his country and zealously supports its authority and interests. A Christian is one who loves God and seeks to please Him in everything (2 Cor. 5:9). In tandem they should amount to nothing less than the best in citizenship. We should lead the way in respect for *all* authority, whether good or bad, and for the laws of the land, and we should teach such respect to the younger generations (Rom. 13; 1 Tim. 1:8–10; 1 Pet. 2:9–15). I think that we could include in that the exercising of our God-given privilege to vote. We should lead the way in honestly filing and paying our taxes (Matt. 22:17–21). And finally, we should consistently practice the mandate given by Paul to do that which *only* a Christian patriot can do with any hope of effect: pray for his authorities and countrymen (1 Tim. 2:1–3).

David Jodry, Peru, IN
Assoc. Pastor, Peru GBC

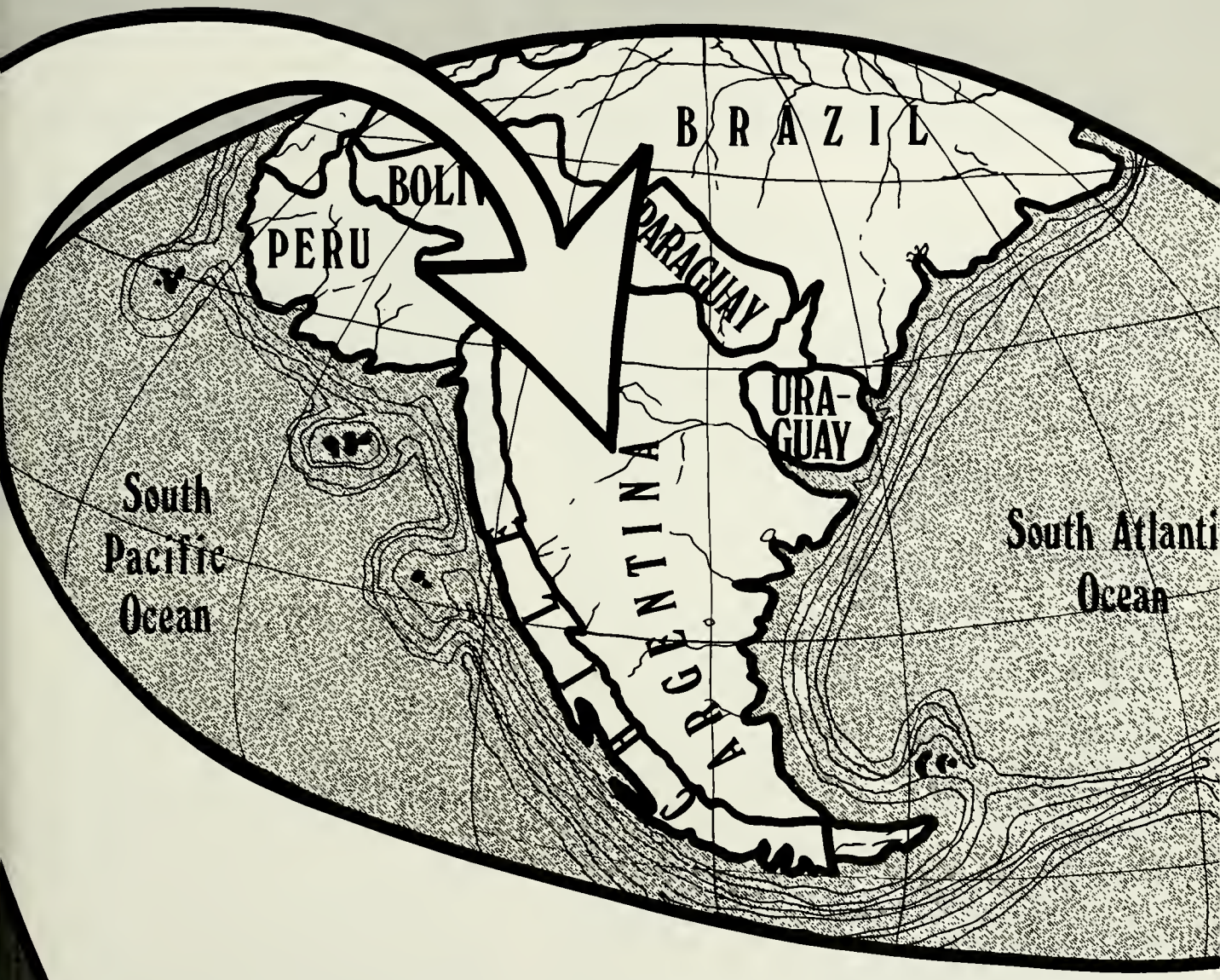
The expression "patriotic Christian" ought to be a redundancy; but, unhappily, perhaps it is not in this flag-burning era. Patriotic Christians are those who, as a natural consequence of their obedience to Christ and his Word, also obey and pray for those whom God has put over us in authority. True, we have a dual citizenship. Our country of citizenship by rebirth is heaven and we anticipate with yearning the eternal future to be spent there. In the meantime, we gratefully accept the freedom and the protection which God has so wonderfully accorded us in a land which is also ours—by natural birth. We can serve our earthly country best by being the kinds of citizens and ambassadors of heaven that we ought to be.

Marvin Goodman, Winona Lake, IN
Retired Missionary to the C.A.R.

To Argentina with LOVE

First Love Renewal

With your prayers and financial support we will take God's powerful message to Argentina and possibly Brazil.



We have received an invitation to come to Argentina and conduct First Love Renewal seminars in our Grace Brethren mission fields at Buenos Aires, Cordoba, and perhaps Montevideo, Uruguay, in the Spring of 1993. There is also a possibility of visiting our field in Brazil. BEM has accepted this invitation and opportunity to minister, along with the challenge of raising approximately $6,000 needed for four airline tickets. Food, lodging, and ground transportation will be provided. One of our district WMC councils has already agreed to take this as their project this year to assist toward the purchase of one ticket. Will you pray that God will supply the funds to make this possible?

You Can Help!

Brethren Evangelistic Ministries
P.O. Box 333 Winona Lake, IN 46590

AFRICA'S Soldiers of the Good News

Ed Jackson is a retired Ohio State policeman who loves to hunt and fish. He also loves the Lord and has a natural charisma that has helped him motivate many people into serving the Lord. Now, as Executive Director of Grace Brethren Men International, Ed has had countless opportunities to inspire and activate good leadership qualities in the men of our Fellowship. Recently he traveled 13,000 miles to do this very thing for the largest segment of the FGBC.

Awards ceremony.

It was while on a Yokefellow project in Africa in early 1991 that Ed was presented with an invitation to minister in a new way. He and his wife Polly were introduced to the lay movement in the African church called T.T.N., or Soldiers of the Good News. In many ways it is structured like the military but its purpose is to proclaim the good news of Jesus Christ. Service to God is evidenced in their lives at home, in the village and also as leaders in the local church. The men are in uniform and respond to military commands (i.e., march and salute).

Several T.T.N. leaders told Ed there is still a lack of enough trained men to be both deacons and an *active* support team for pastors. Presently there is a tremendous need for the national church to strengthen itself so that it can go beyond a dependence on missionaries to responsible maturity. A big challenge is to thoroughly ground leaders in God's Word so as to avoid the teaching of strange doctrines. This is often caused by the inclination of the nationals to cling to the deep traditional values of their pagan culture. For example, the traditional role of the wife needs to conform to biblical teaching so that she is not a mere servant but a helpmate. Change comes slowly, yet progress is being made.

An entourage which included Ed, several Africans and a missionary traveled over 1,000 miles in this Toyota truck.

With the help of missionaries in Africa making the arrangements and setting up an itinerary, plus the encouragement of GBFM as well as many prayers, the Jacksons arrived in the C.A.R. in early January 1992. From January 14 through February 18, Ed held training sessions in nine districts, while Polly spent her time helping the Hockings and Walkers in the mission compounds.

Ed was accompanied by missionary Eddie Mensinger, who is much loved by the Africans. Eddie served as the well-qualified interpreter and without complaint worked hard to passionately portray Ed Jackson's heartfelt messages. Also included in the entourage were John (an African—the cook), Pastor Ndessewana Martion (National President of T.T.N.), and Pastor Sarabingue Louis (General Secretary of T.T.N.). Several other Africans also traveled with the group. Each one had to carry his own camp gear, cot and food, which included live chickens who lost their heads around supper time. On occasion we were provided a meal by the T.T.N. A common menu consisted of gozzo root, chopped tree snake and rice. Food is in short supply and nothing is

wasted—not even the cow's udder. When this was served, it proved to be very tough, but with the help of a pocketknife it was manageable.

Of the 1,800 miles traveled, 1,000 of these were in a Toyota truck. The other 800 were by M.A.F. plane because some of the remote areas have problems with bandits. God, in his grace, protected the team from harm even as they had to travel through some areas where bandits prowl. The amount of prayer by people all over the United States, before and during the trip, was very obvious.

The sessions were well attended by over 800 men, including both T.T.N. leaders and pastors. Some of these men traveled 50 to 80 miles one way. The fortunate ones rode bicycles, the rest had to walk on the rough, hot, dirt roads. This was more clear evidence of the eagerness of these men to learn. The class materials, in booklet form, were in Sango and highly prized by the attendees.

The format for the two-day sessions were as follows:

Day One:

8 a.m.	"Revival in the Local Church"
9 a.m.	Leadership—"Man, the Leader in His Home, His Church, His Village"
10 a.m.–noon	"Prayer as it Relates to Men as Leaders in Their Home, Church and Village"
3–5 p.m.	"Prayer as it Relates to Men as Leaders in Their Home, Church and Village"

Day Two:

8–11 a.m.	"Prayer as it Relates to Men as Leaders in Their Home, Local Church and Village"
11 a.m.–noon	Closing Ceremonies, including the awarding of badges

Many men stated they were much encouraged by these sessions, for they came to see that they also could minister as laymen. The importance of prayer and the fact that they could become prayer warriors seemed to be a new teaching to many of them. Also the instruction to pray for their pastor on a daily basis was a new thought which proved to be mutually encouraging for the pastors as well.

There are approximately 8,000 men in the T.T.N. movement. What a force for God if, through their leadership, they could be motivated to be what their motto calls for: "Good soldiers of Jesus Christ, in their homes, in their churches and in their work place."

Before his death, missionary Don Miller dedicated a letter to the men in T.T.N. Ed Jackson was able to share this letter, translated into Sango, with each group he taught. The men were very moved by this because "Baba Miller" was very dear to all who knew him. The following was excerpted from his letter:

> You know, dear brothers, that the burden of my heart for the T.T.N. work in the C.A.R. was for men to reach other men for Christ. God's servant, the apostle Paul, made clear the work of the true soldier in 2 Timothy 2:1–2. He said, "Thou therefore, my son, be strong in grace that is in Christ Jesus. And the things that thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Dear brothers in Christ, this is my prayer for every one of you—tell other people they need to take Jesus Christ as their Savior. Matthew 6:20 says, "Lay up for yourselves treasures in heaven." Let's never forget that the only real treasures are people we have reached for Christ.

A Note from Ed

The national leadership of the T.T.N. requested that I return next year and use the same itinerary to address the subject of discipleship as it relates to men in the local church. If this should come about, I would have a game plan to do just that. My local church has a definite interest to see this happen, as well as the G.B.M.I. Involvement by GBFM would be deeply appreciated and vital to the success of the ministry.

If the Lord delays his coming, I am convinced that there would be a 20-year ministry in Africa for a young couple who would work with the T.T.N. The original request from the leadership of T.T.N. was exactly that. I have gone in response to that request, but I feel very strongly that this would be a ministry of a couple younger than Polly and me. I mention a young couple, because all the men in the T.T.N. movement are married men. A single man would have difficulty ministering to the T.T.N. because of the African culture.

It is our prayer that possibly through this exposure to T.T.N., a young couple would want to follow up on this ministry. If you feel led of the Lord, please contact Grace Brethren Foreign Missions, or I would be available to discuss this further at any time.

Grace Brethren Men International
ATTN: Mr. Ed Jackson
6675 Worthington-Galena Road
Worthington, OH 43085
Phone: 614/888-7733 (work)
614/523-3388 (home)

Back home in Columbus, Ohio, the Jacksons still feel a great burden for the continued need for good training in the T.T.N. movement. Could you be the career missionary couple God calls to find real treasures in Africa?

BUILDING SHORELINE GRACE

PASTOR DAN THOMPSON

Collier County, Florida, home of the Naples Shoreline Grace Church, is the fastest growing county in the country. What a place and time to build a home missions church! This is the challenge to which the Dan Thompson family has dedicated themselves over the last five years.

The church went self-supporting in October of 1992 on their five-year target date. Holding services in the pastor's home and an elementary school in the early years, the congregation has met in the modern YMCA facility for the past three years. At first they used only a small meeting room but quickly moved into the gymnasium to accommodate more people and make room for continued growth.

The YMCA is excellent for Children's Church led by Jackie Thompson.

Three new Christians, who call Shoreline Grace their church home, are the Raffa family. John and Linda had an earlier negative church experience and were hesitant to attend church again. However, invited by a current member, they have grown and found that the Bible has practical answers for their lives.

Their daughter Kim recently became a Christian through a singles' outreach program. The Raffas are excited, involved new Christians who experience many miracles.

Dave and Cindy Kis are a young family who were relieved to realize that you don't have to be perfect to serve the Lord. Through discipling by Pastor Dan and Jackie, Dave and Cindy discovered that God will use a person's talents and gifts even while he or she is still learning and growing. Dave ushers and helps in other ways; Cindy makes activity announcements and sings. Her theme song has become "Right Where You Are" and it has blessed many in the church who are striving to do God's will.

Sunday morning services in the YMCA gym.

Cindy Cox, a young, single professional, transferred to Shoreline Grace from another Grace Brethren church. Cindy has made this her church home and family away from home. She has recently taken over the CE instructional team and is making a great contribution as well as being blessed herself by Christians.

The church is utilizing several new outreach programs in their expanding community. Outreach efforts have been divided into three phases in order to reach specific community groups. Phase one reaches new people in the area who have church backgrounds. Phase two targets untended sheep (folks who are basically churchgoers but wander among churches with no real commitment). Phase three is for the unchurched.

The church uses a variety of outreach methods.

- Pastor Dan broadcasts brief radio spots to teach lessons from life, stating a problem which can be solved by practical Bible solutions and extends an invitation to visit Shoreline Grace.

• Members host non-threatening teas/coffees in their homes geared to reach people with mixed-religion marriages who need to see that a Bible-believing church can be the answer.
• People reached through these means are discipled in an interfaith Bible study.
• Pastor Dan presents a message on God's love at an unusual Valentine's party, held at a neutral site (a country club).
• A massive mailing of a "user friendly" church brochure will soon be sent to 5,000 young families in the community, presenting Shoreline Grace as a place that meets their needs.

Such a varied outreach illustrates that Shoreline Grace is open to a changing community and flexible to fulfill the spiritual needs of various groups. "People find they can get help and not condemnation at Shoreline Grace," a new church member said recently.

There are unusual needs in a new church. For example, many young members come and go, resulting in fluctuating attendance and finances. Because the group meets in the YMCA, sometimes attenders who were previously churched miss the security of a traditional church building. "But the warmth and enthusiasm at Shoreline Grace help to make up for this," an Ohio "snowbird" explained. "It's exciting to see a church where everyone knows each other and most attenders are involved and committed."

In the next five years the church hopes to continue meeting individual needs, reach out into the community, and improve its ministry by constant evaluation. When it is feasible to do so, they would also like to purchase property and build their own facility. But the members of Shoreline Grace in Naples realize they are already building the Lord's church in one of America's fastest growing areas.

Dan grew up in the home of Grace Brethren Pastor Bob Thompson but was not called to the ministry until he had served in the Navy, begun a family, and contributed to several churches as an active lay leader. He began his current ministry in 1987, after serving two years as associate pastor in the Ft. Myers, FL, GBC. Jackie was reared in a Baptist church near Detroit and attended Grace College. She and Dan have been married for 20 years. Their three daughters, Danielle, 18 and a sophomore at Grace College, Summer, 14, and Windy, 4, have all been active in the life and ministry of the church. Building Shoreline Grace in Naples has indeed been a family effort.

Thompson family

Clearing the Stones

by Mike Prentovich

Bending over, his hands worked their way into the cool, loose soil to locate the culprit. His fingertips hit something. "There!" he said softly. His hands worked their way around the object until it was finally in his grasp. Cold. Hard. Jagged. Another stone. He leaned back and extended his legs. Mother Earth gently yielded, and the stone came free.

Bent over by the weight of the stone like some aged man, he carried it to the edge of the field. He placed it on the boundary line atop all of the other stones. He straightened up, took a breath, and began the walk back to the plowshare.

The words that came from his lips were spoken only to himself and were as quiet as the drops of perspiration that fell from his brow into the newly turned soil. "No one said that plowing new ground would be easy. Never has been. There are always the stones. They jar your arms and blunt your plowshare. But most of all, they take time to remove. Time."

Stones. Most of them are buried. One never has an idea as to when progress in the plowing will be suddenly and temporarily halted. And it seems that all new fields have plenty of these subterranean surprises. So what does a good farmer do who is breaking new ground? He stops and removes the stones. One by one. And then the most important part—he returns to the plow.

The parallels between a farmer breaking new ground and a church planter breaking into a new community are clear. Each has a dream of a new, productive, fruitful field. Each realizes that it will take real work to clear the prospective field of obstacles to growth. And the clearing process can be tedious. It is accomplished only one way—stone by stone.

In Kent, we are clearing the stones. One by one.

Editor's note: *This is the analogy Pastor Mike Prentovich uses to answer questions about how the new work in Kent, Ohio, is progressing. Mike was formerly on the staff of the Grace Brethren Church in Rittman, Ohio. Currently he is working with Pastor Ron Boehm at the Western Reserve GBC in Macedonia, Ohio. From that base, they are launching the new work in Kent.*

Have Trowel, Will Travel

GENE MOINE

On a cold, wintry day this past January I left my home near Rittman, Ohio, to serve with a Yokefellow team in Argentina. A snowstorm, that would develop into a school-closing blizzard on the morrow, was just beginning. Wearing an old overcoat against the biting wind, I kissed my wife good-bye. The trip to the Columbus airport seemed short as Glen and Dorothy Bechtel, from Minerva, Ohio, and I reminisced about past experiences of laboring together on Yokefellow projects. It was a comfort to know that the great amount of electrical work necessary on this project would be in Glen's capable hands.

At the airport I discarded my overcoat as I left on a flight to Miami, Florida, on my way to Buenos Aires. There would no longer be a need for that coat because it was summertime in Argentina. As I carried my four-foot level toward the departure gate, I heard someone calling my name. Turning around, I was greeted by Duane Hoover from Martinsburg, PA. This young man, whom I had met briefly on a Navajo Mission project, would be joining me on the remainder of my flight. Duane proved to be a valuable member of our team both for his mechanical abilities and his willingness to tackle the jobs too heavy for the older team members.

Elvio, a church elder, his wife Lillian and daughters.

Upon arrival at the Argentina airport, we joined Don and Barbara Williams from Goldendale, WA. Don had served with Glen Bechtel and me just a year ago on the African Yokefellow project. Now I was able to renew our friendship and meet his delightful wife. Don's presence on our team assured me that the carpentry and plumbing work would also be in capable hands.

Greeting us at the final destination were Stan Nairn, our host missionary, Carlos, the acting pastor of the local church on which we were to work, and finally Gordon Grover, the last member of our Argentina Yokefellow team. Gordon, a retired builder from Modesto, CA, and the leader of our team, had arrived with his wife Barbara two weeks earlier. He had spent time planning our work, ordering materials and securing equipment. What a privilege to get to know this wonderful couple. I soon would admire Gordon's ability both as a builder and a leader. Once again I was amazed at how God had so effectively equipped the Yokefellow team.

The missionaries, other team members, and especially the congregation of the local church all made me, a retired high school math teacher, feel very welcome and greatly appreciated as I served on this team. Masonry skills, which I learned over forty years ago as a youth and practiced many summers during my teaching career, had enabled me now to travel to yet another con-

tinent to serve as a Yokefellow since my retirement. Previously I had helped on many projects in Ohio, New Mexico, Florida and Indiana. It had been my opportunity several years ago to join the Chateau project in France. Then last year I served in Africa, and Argentina. North America, Europe, Africa and South America—thank you, God!

The "Iglesia del Camino Evangelica" (Church of the Way) in the Quillmes section of Buenos Aires was the location of our work project. The church had been meeting in an incomplete building shell for several years. Completion had seemed nearly impossible as the rampant inflation of past years had left members nearly impoverished. Now a more stable economy, an increase in church membership, funds raised for the project in the U.S., and the use of a Yokefellow building team gave hope for the completion of the church building. Although all the work necessary could not be done during our visit, we hoped to leave the structure much more attractive, usable, and comfortable.

Under Gordon's capable direction, the Yokefellow team, assisted by local members, was able to complete the following jobs:

- install a water service throughout the building
- install sewer lines and hook these up to the city system
- repair the sanctuary roof
- install downspouts
- renovate the sanctuary
- install several new exterior windows and doors
- build new restrooms and install fixtures
- completely wire the entire building
- raise the brick walls in the front portion of the building to provide second floor classrooms
- install a ceiling and a concrete building entrance
- raise and install the front roof section
- install new window sills and steps

and numerous other small jobs. In addition, the sanctuary was plastered by local craftsmen and the exterior stuccoed by church members. The Bechtels and Grovers stayed an additional two weeks to complete even more tasks after the other team members left.

Throughout our stay we were made to feel very appreciated by the local congregation. Some people prepared food for us while others volunteered their labor. Always the love of God was evident in the warmth of their smiles and the tone of their voices—whether working or worshiping with us. Although none of the Yokefellow team understood the language, we soon understood their loving hospitality.

In one service, as I sat next to missionary Betty Nairn, Elvio, a church member who had worked alongside me for a couple of days, was giving a testimony in Spanish. Suddenly I was aware of tears running down Betty's cheeks. The tears, she explained later, were the result of Elvio's testimony. He related how he had postponed needed work on his own home to come help on the church during his time off from work. He stated what a joy it had been to serve God working beside me as we laid bricks on his church. He pleaded with others to use their time and talents working for the Lord and thus to share in the joy he had received. Later I observed the joy and pride on Elvio's face as he installed a new brick cross to adorn the front of the church.

After our last day of work, the local congregation provided us with an authentic Argentine barbecue. Hugo, a layman who had been installing stucco and tile, served as the chef. He roasted chicken and steaks for the Yokefellow team and the entire congregation. After the meal each Yokefellow received a handmade plaque stating the church's deep appreciation for our work. It was signed by all the adult members of the congregation. Needless to say, this is the most cherished souvenir from Argentina!

I will never forget an occurrence while playing with a young boy after a church service. He called out, "Alicia, Alicia" to Alice Peacock, the missionary serving the children and youth. She told me he said he wished I would be pleased to have him as another grandson. Tears were in my eyes as he gave me a hug in response to my words translated for him by Alice.

The Yokefellows: (L to R) Don Williams, Stan Nairn, Scott Nairn, Glen Bechtel, Gordon Grover, Gene Moine and Duane Hoover.

I wish that I could list all the friends I've made while working for my Lord on some twenty volunteer projects. The list would include many local and native pastors, both home and foreign missionaries, many laymen who served alongside me, others who opened their homes to me for lodging and meals and, of course, all the beloved members of the Yokefellow teams. I send each of you reading this my deepest gratitude for your love, friendship, encouragement, hospitality and prayers.

You, too, can serve as a Yokefellow. Write for details to:

Ed Jackson
Yokefellow Ministries
6675 Worthington-Galena Road
Worthington, OH 43085

God Gave
A Gift in Plain Brown Paper

LINDA J. BROWN

"Come on, Linda. We're going to visit Aunt Lida."

I'm sure she had a last name, but I never knew it. Everyone just called her Aunt Lida, although I never thought of her as a loving or caring aunt and could not understand how she ever acquired this term of endearment.

As I remember, she didn't attend church much. Her health was not good. She didn't care for organizations and I have vague recollections of hearing that she characterized Sunday school as a frivolous waste of time. I don't ever remember seeing her give her testimony during a church service. She did not sing in the choir, and I know I never saw her smile. I think I heard once that she'd had a very hard life and lots of unhappiness, but no one discussed the details.

Usually, I eagerly hopped in the car to go anywhere with my dad, but I must confess that I always debated declining his invitation when our destination was that small trailer located in junk-trailer heaven. Spending time with my dad always won because I rationalized, "Mom must be busy and can't go with dad, and he never visits a woman alone, so I had better go and help dad out."

After carefully securing the food mom sent with us, dad and I headed downtown. There were not neatly-plotted cement pads with symmetrically spaced, landscaped mobile homes. Instead, rusted antique trailers were crammed at various angles into a land pit which resembled a huge drainage ditch.

If the editorial staff of "Dress for Success in the '90s" would evaluate the figure who came to the door, they would probably concur that her style—a drab cotton dress fitted at the waist with a drooping ankle-length skirt, opaque mud-brown hose, and black-laced grandma clunkers—ranked one-half step above a bag lady only because of the attire's spotless appearance. Her salt and pepper hair, severely bound from her face, culminated in a miniature Olive Oyl knot. Makeup was apparently of the devil, so her wrinkles furrowed a shallow face colored only by dark, erratic eyebrows.

Aunt Lida's starched demeanor mirrored her appearance. She was not the warm-fuzzy, positive reinforcement, Sunday school teacher type person; she was the kind of older lady that young children dread sitting next to at feet washing.

To be honest, like most middle-aged recollections of childhood acquaintances, the portrait of this woman is probably more impressionistic than absolutely realistic. However, the reason for my father's visits is clearly etched in my memory.

Except for normal pleasantries, I was rarely engaged in the two adults' conversation. Aunt Lida scared me, so I really didn't mind not having to talk with her at length. I remember those visits between dad and this unusual mentor to be quite intense. I do not remember laughter; I do remember quiet mumbles. At times my dad would begin twirling his wide-brimmed hat in his hands and sometimes he would just hang his head. Aunt Lida remained constantly focused on his face as though she were deaf and had to visualize the formation of my father's words. There were never touches, but my father was obviously touched. My memory keeps whispering "tears," but I can't say for sure.

The end of the visit was always the same: a seemingly extraordinarily long prayer time. "Intimate" comes to mind. I recall feeling as though there was some sort of invisible, yet totally impregnable, circle that surrounded the two of them as they knelt by the built-in couch.

When the visit was over, it was over. There did not seem to be any need for more discussion. Sometimes the ride to

ILLUSTRATION PROVIDED

Aunt Lida's would be real quiet, but dad always seemed to find an answer in that run-down trailer, and we usually ended up doing something fun on the way home, like stopping for an unexpected ice cream cone.

I think I was in college when Aunt Lida died. She had lived a long time. Even as a young adult I remember questioning why dad acted as though he'd lost something of irreplaceable value. I remembered an eccentric, unsociable old women whose material worth was nil. I had never fully understood why he went to visit her when she was alive, or why he cared so much when she was ill, and I certainly did not understand why he seemed to truly mourn her death when there were prominent figures in the church who were alive and always doing something that everyone noticed.

A little over ten years ago I began to understand the significance of those visits. In 1981 my parents passed away—both in the same year. Along with "I love you" and "can't never did anything," I recall my mother saying "I'm praying for you" more than any other words. Since her death, the most recurrent sense of loss is that support system which I used to take for granted but now realize was instrumental in the shaping of my life.

God promises that he will give each member of the body a special gift which, if dedicated to his glory, will benefit the whole. He does not, however, specify how that gift will be wrapped.

Being a pastor is not easy, but God gave my father and the body of believers at that church many gifts. One was wrapped in plain, stiff brown paper. Those who took the time to peel away the outer layer discovered the eternal worth of a tireless warrior. They called her Aunt Lida.

Linda Brown is a 1968 graduate of Grace College. Her husband, Denny, also graduated from Grace and is employed by Ross Laboratories. They have three children: Rachelle, John and Tim. A former Iowa District WMC president, Linda is the daughter of the late Dr. Kenneth Ashman. She currently resides with her family near Lynchburg, Virginia, where she writes for a local newspaper.

Are You a Lender's Slave?

LEE CARYER

"It only makes sense to borrow for that kind of purchase . . . how much debt is too much? . . . I can't afford to pay cash, so I have to borrow . . . thank goodness for credit cards . . . I wish I had never seen a credit card . . . why not use a home equity loan? . . . how can those people afford that on their income?"

Seemingly everyone has their own ideas about borrowing money, and some of those beliefs are as far apart as Boston and Los Angeles. But the more important issue is, what does the Bible say?

Send your questions to:
Lee Caryer
P.O. Box 261053
Columbus, OH
43226

Contrary to commonly held beliefs, the Bible neither endorses nor condemns borrowing. Instead Scripture repeatedly refers to the risk of debt, so that believers receive necessary warnings which lenders may minimize.

A broad comment is made in Proverbs 22:7: "The rich rules over the poor, and the borrower becomes the lender's slave." My limited knowledge of slavery is based on Alex Haley's book *Roots*, and the television miniseries. Plantation owners told slaves where to work, when to work, what to eat, when to eat it, when and where to sleep. At the whim of the owners, slaves were whipped, or their family members were scattered to various plantations around the state. The control owners had over slaves surpassed anything I have experienced, and anything I could be comfortable accepting.

While that general warning is very thought-provoking, the subject of this article deals with another verse, Prov. 22:27: "If you have nothing with which to pay, why should he take your bed from under you?" If that seems to be an overstatement, consider three illustrations.

First, in Washington, D.C., the foreign embassies occupy beautiful, old, stately mansions, once owned by some of the most wealthy families in the United States. During the stock market boom of the 1920s these families "took advantage" of leverage or margin, which allowed them to buy $1,000 worth of stock for $100. As the market went up, paper profits boomed. If the stock value went from $1,000 to $1,200 (a 20% increase), it could be sold and result in a 300% gain—from $100 to $300. Of course, no one sold; they bought more.

When the market turned, the house of cards collapsed. When a $1,000 investment lost 10%, the $100 loss was 100% of the amount invested. Plus the broker called and demanded $90 more (10% of the $900 remaining value). As more people sold, more people had to sell to meet margin requirements. Finally even the very wealthy sold their houses. In Washington, D.C., the foreign countries bought investments which still house their embassies.

Though the margin requirements for stock market investing have changed from 10% to 50%, we can still see something similar today. In 1986 Congress phased out the tax deductibility of interest for personal purchases except for the residence. This gave rise to a boom industry—"home equity loans." If people borrow against the value of their home, the interest is deductible; otherwise it is not. Obviously, people wanted to deduct the interest.

Maybe the conclusion is not so obvious.

A dollar spent which is tax deductible can be subtracted from taxable income. That means the dollar does not have to be divided between the tax man and the tax payer. Using a high federal tax rate and a significant state tax, the total rate might be 40%. So $1.00 is spent, and .40 is returned by tax refunds.

Do you like that arrangement? I'll offer a much better one. Send me $1.00 and I'll return .80! There is no limit to this offer, in time or amount. My offer is twice as good as tax deductibility, which only means it will take longer to transfer your money to someone else.

Hopefully you see the limited value of tax deductibility. One fact may help: in 1980 the total home equity in the United States was $180 billion. Twelve years of inflation and payments later, the total home equity is $100 billion. From an investment viewpoint that is bad. Certainly the home is far more than an investment, yet "our bed" is being taken from under us.

The third illustration comes from Larry Burkett's *Business By The Book*. The story is must reading for anyone who uses credit for convenience, or "just in case."

On pages 154–56 Larry Burkett tells about a successful businessman who had a bank line of credit of $400,000 and a money market account of $600,000 at the same bank. Why didn't he pay cash? "Just in case," whatever that means.

What appeared to be a very solid situation resulted in disaster. The bank failed. The Federal Depositors Insurance Corporation (FDIC) covered only $100,000 of the man's deposits, a debt of the bank. That was to be paid through liquidation courts. The assets (loans) of the bank remained payable to the FDIC. In summary, the man lost $500,000 from his savings and had to pay the loan anyway.

Not fair? I don't think so. But I don't make the rules when I borrow, and neither do you. If a loan is such a good thing, why do banks call them assets? Why do they call our savings debts?

Mark Twain compared bankers to the man who would loan you an umbrella when the sun was out, then ask for it back when rain came. We have choices. We can buy our own umbrella, or stay inside when it rains.

When borrowing, be careful!

NEWS UPDATE

Annual Changes:

CORRECTION: Arvada Grace Fellowship. 6980 N. Pierce St., Arvada, CO 80003.

Ball, Christopher. 10773 W. 69th Place, Arvada, CO 80004.

Clark, Rick. 64 Crescent Dr., Manheim, PA 17545-1904.

Cohen, Steve. 13759 Gardenland Ave., Bellflower, CA 90706-2728.

Diaz, John. 12218 Medan St., Orlando, FL 32837-9563.

Gardner, Frank. P.O. Box 238, Homer, AK 99603-0238.

Gill, Jeffrey. 44 Muirwood Village Dr., Delaware, OH.

Grubb, Eldon. 758 Second Ave., Lake Odessa, MI 48849.

Harbour, Davis. P.O. Box 56982, North Pole, AK 99705.

Hawkins, Tim. Rua Luis de Camoes, 80, 2-Dto., Moreira, 4470 Maia, Portugal.

Hull, Margaret. (p. 27) Av. Elisio de Moura, 443, 2-B, 3000-Coimbra, Portugal. Ph: (011-351) 039-33391.

Jean, Wilfred. New home phone: 305/730-0176.

Klingler, Gene. He is temporarily away from his address at 104 Briarwood Circle, Fremont, OH 43420.

Medina GBC. 790 W. Lafayette Rd., Medina, OH 44256.

Reilly, Al. 9409 Lynn Ter., SE, Huntsville, AL 35803-1311.

Smith, Randall. 5919 Woodland Point Pl., Tamarac, FL 33319-6271.

Soule, Donald. 142 Talatha Church Rd., Aiken, SC 29803-9648.

Stallter, Tom. P.O. Box 588, Winona Lake, IN 46590.

Taylor, Jim. 2418 Marchbanks Ave., Apt. 36-B, Anderson, SC 29621. Ph: 803/225-9874.

Thornley, Jeffrey. 130 Sun Valley Dr., Waldorf, MD 20601-3912.

Wedding:

Bonner. David Henry Bonner and Alesia Lynn Harker were united in marriage on Saturday, May 16, 1992 at the Riverside GBC, Johnstown, PA. H. Don Rough, pastor.

Calloway. Karen Martine Bamford became the bride of Paul Emerson Calloway on June 27, 1992 at the Waterloo GBC. Pastor John Burke.

Griswold. June 6, 1992 was the wedding day for Jody Lyn Goldsberry and David James Griswold at the GBC in Waterloo, IA. Pastor John Burke.

Karnes. Heather Moehlmann and Robert Karnes were married on November 17, 1991, at the Myerstown GBC by Dr. Luke E. Kauffman, pastor. Their address is 106 Linden St., Richland, PA 17087.

Naugle. Janelle Sollenberger and Dan Naugle were married on May 30, 1992, at the Myerstown GBC by Dr. Luke E. Kauffman, pastor. Their address is 15 Kenhorst Blvd., Reading, PA 19607.

Pizzo. Beth Wheeler and Chris Pizzo were married on March 28, 1992, at the GBC in Melbourne, FL, by Pastor Jeff Dunkle.

Deaths:

Beach, Mrs. Miriam. She was a long time member and faithful Sunday school teacher of the Martinsburg, PA GBC. Mrs. Beach passed away on May 17, 1992.

Garcia, Vicente, 91, April 28, 1992. He was a long time member of the GBC of Everett, PA. John Townsend, pastor.

Jay, Mildred, passed away on March 27, 1992. She and her husband were faithful members for many years at the GBC in Everett, PA. John Townsend, pastor.

Swoyer, Tom, 80, went home to be with the Lord on November 30, 1991, as a result of a car accident. Tom was a faithful attender of the Byerstown, PA GBC. Pastor Kauffman officiated at his funeral service.

News:

Becker. Many remember John and Faith Becker, the team evangelists with the Brethren Board of Evangelism during the 1970's. John has been struggling with Parkinson's disease for 10 years and would appreciate your prayers. His address is 1105 Britton Place North, Voorhees, NJ 08043. For more information contact his son Chris at Grace Schools, 200 Seminary Dr., Winona Lake, IN 46590.

Pastor Don Bowlin has resigned at Rio Rancho, NM, effective July 31. He has accepted the pastorate at Norwalk, CA.

Stanley Nairn, formerly involved in church planting ministry in Argentina with GBFM, assumed the pastorate of the GBC in Medina, OH, on May 1, 1992. His address is 431 S. Prospect St., Medina, OH 44256.

Jonathan Tompkins, Jr., is the new pastor at the GBC of Greater Lancaster in Lancaster, PA.

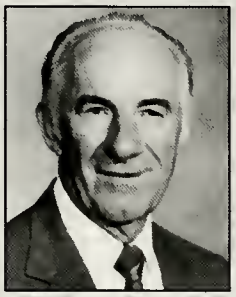
Airmail Subscriptions:

The New Troy WMC in Michigan gave a gift for **Eddie and Linda Mensinger** in Africa. The subscription expires in June 1993.

Jim and Faye Hocking's subscription has been extended to May 1994 by the "Living Proof" Jr. and Sr. High Sunday school class at the East Side GBC in Columbus, OH.

Mr. and Mrs. Harry Rogers of Martinsburg, WV, have paid for the airmail subscription through June 1993 for **Ralph and Martha Schwartz** in Portugal.

You've Read The Book . . .
Now It's Time to See The Land!



Dr. Nathan M. Meyer

I just returned from leading a wonderful group of people to Israel and Egypt. Their excitement was contagious as they connected scriptural places and events with actual locations that we were visiting. Now each time they read the Bible it will bring back vivid memories.

WOULD YOU LIKE TO JOIN ONE OF OUR TRIPS AND SHARE THAT EXPERIENCE?

For more information write or call:

Joan Meyer Keane, Hoffman Travel
146 West Olentangy St., Powell, Ohio 43065
614/436-9343

September 7–18, 1992. 12 exciting days traveling all over Israel, the Land of the Savior. Deposits must be received before August 1.

March 22–April 4, 1993. 12-day trip to Israel, plus an option to Egypt, Land of the Pharaohs. Currently accepting reservations.

May 28–June 9, 1993. For people who would like to enjoy a unique adventure, we'll visit the area of the Seven Churches of Asia, Mt. Ararat, Cappadocia and Istanbul. We found Turkey to be a very friendly country on our recent trip there, and we are eager to return.

YOUR BIBLE WILL COME ALIVE!

Writers Wanted

If you enjoy writing, we welcome your contributions to *Daily Devotions.*

This devotional booklet for the Fellowship of Grace Brethren Churches is produced on a cost basis, so we are not able to pay honorariums for scripts. However, there is great satisfaction in seeing your material published as well as knowing that it will be helpful to the readers.

Choose a scripture passage to go along with your devotional and, if you have a preference, indicate the time of year when you would like your material to appear. Feel free to write more than one devotional. We are now accepting manuscripts for the July–December 1993 issue. Please type your work and send it to:

Daily Devotions—Emiline Secaur
Brethren Missionary Herald Co.
P.O. Box 544
Winona Lake, IN 46590

IT IS NOT TOO LATE TO DECIDE TO ATTEND
THE FELLOWSHIP OF GRACE BRETHREN CHURCHES
NATIONAL CONFERENCE– FOCUS ON EVANGELISM
August 1–6, 1992 Winona Lake, Indiana

"I want to personally extend to you an invitation to participate in the 1992 National Conference held here in Winona Lake. Conference is an important "family" time for the Grace Brethren. Together we fellowship, pray, rejoice in victories won through our shared ministries, and carry out the necessary business that keeps our fellowship going. There is a lot to gain by investing some of your time at conference."

Moderator David R. Plaster

Program Highlights
Saturday, Aug. 1—National Forum on Fellowship Issues—8:30am–4:00pm
Evening Musical Concert (sponsored by Missionary Herald Co.)
Sunday, Aug. 2—**Moderator's Address**—9:00 & 11:00am
Evening—Great Missions Rally—6:30pm
Monday, Aug. 3—CE NATIONAL Leadership Seminars—All Day
Evening Challenge Hour—CE National
Tuesday–Thursday, Aug. 4–6—Daily
AM Bible Hours—"Local Churches in Outreach"
Conference Business Sessions
Women's Missionary Council Meetings
Grace Brethren Men—Grace Brethren Ministers
PM Challenge Hours
-Foreign Missions- -Home Missions-
-Grace College & Seminary-
Wednesday Noon—Luncheon—Combined Corporation Meetings
(Tickets available at Conference)

Note: Conference will conclude at 3:00pm on Thursday afternoon, August 6.

Child Care (Babies–6th Grade) will be available during all regular sessions. Location: Winona Lake Grace Brethren Church. Nominal fees will be charged.

A Lodging-Meal Information Sheet and a one-page **Conference Program** are available from your pastor or by writing or calling the Fellowship Coordinator, Charles Ashman, P.O. Box 386, Winona Lake, IN 46590. Phone: 219/269-1269.

ATTENTION: NEW CHURCHES DESIRING MEMBERSHIP IN THE F.G.B.C. CONTACT CHARLES ASHMAN, FELLOWSHIP COORDINATOR AT THE ABOVE ADDRESS OR PHONE AND REQUEST A NEW CHURCH APPLICATION FORM.

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The Jacksons have been hosted nationally and internationally in concert. Their appearances on national TV and radio broadcasts have given great exposure to their unique emphasis on family issues. They have appeared with well-known ministry leaders like Dr. Joe Stowell of Moody Ministries and Dr. James Dobson of "Focus on the Family."

Bruce's keyboard skills and Brenda's gift on the cello are a welcome addition to each concert. Both received extensive musical training in early years as well as in high school and college. Bruce attended Grace College where he also benefited from music classes.

The Jackson children, Brittany and Brent, enable a special kind of innocent and spontaneous interaction to happen in each concert. Brittany's recording, produced at age three, is a great encouragement to children, and she sings as part of each program.

IN CONCERT

The Jacksons are coming to our National Conference!
They will perform on opening night, Saturday, August 1, 1992.

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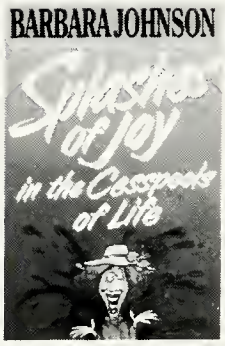
Brethren Missionary

HERALD

Volume 54, Number 8 August 1, 1992

1992 National Conference Returns to Historical Winona Lake

WMC Reading Circle
1992-1993

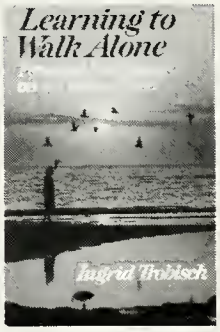


Splashes of Joy in the Cesspools of Life
by Barbara Johnson

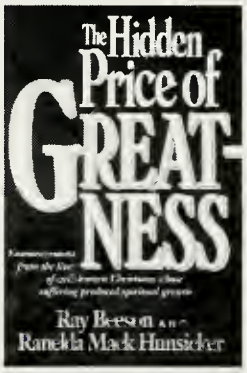
The author's infectious laughter and her wisdom ring true in this joy giving book, which offers giggles and guidance to help you:
- reach the other side of your grief
- shore up a sinking self esteem
- weather your stress and get rid of guilt
- repair broken relationships with your children
- learn to live with your illness
- sustain an effective prayer life
- make peace with aging and go for healthy maturity

Learning to Walk Alone
by Ingrid Trobisch

Ingrid Trobisch shares the intimate details of her journey out of grief and into a life of deeper faith and greater trust in God. Here is wisdom, courage and hope, tempered by the fires of experience. She tells of the early days of pain after Walter's death and of the continuing challenge to live each day in the strong and loving presence of her heavenly father. Personal reflections reveal much about her life with her husband and provide encouragement and counsel for anyone who has lost a loved one.



The Hidden Price of Greatness
by Ray Beeson and Ranelda Hunsicker



This book showcases portraits of ordinary people who became extra-ordinary as they walked down life's hard roads. Adversity worked in them determination to triumph. These heroes of faith demonstrate the power of the New Testament message that through Christ we are more than conquerors. The reader will glean a lot of information from these pages, but will also learn how to apply the principles of effective Christian living to today's environment.

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Are the Heavens Really Falling Chicken Little?

The Hope for a Clean–up.

CHARLES W. TURNER

This year there was a big meeting in South America. More heads of state showed up for this event than any other in history. It was a conference on how to clean up the environment. I admire a move of such great proportions. This is a dirty old earth and we human beings are not doing a great deal to be of help. We have more trash and chemicals than we know what to do with. We cycle and then recycle our trash but this doesn't seem to take care of the enormous problem of waste materials.

I understand that the biggest discussion held prior to the conference was to settle whether or not to turn on the air-conditioning in the meeting rooms. This seemed to defeat their purpose and further deplete the ozone layer but the practical won out and the ozone layer suffered a bit more as the delegates remained cool.

Over one hundred heads of state, along with their delegates, spent a week discussing the big problem. It is a problem that has some moral implications for all of us. The first garden was given to man to till and tend by the Creator himself. What a lawn that must have been with no curse. I wonder if Adam had to mow it and do all the things we have to do to retain honor with our neighbors. But then the curse came and thorns and thistles had to be tended by the sweat of the brow.

From where we were to where we are is a long way downhill. All of the chemicals, plastics and good inventions which had worked so well became a problem. We make the plastic cups to throw away, but after one use they no longer serve a purpose. So they sit in a dump somewhere for the next hundred years as a reminder to our great-great-grandchildren that we had a Pepsi a hundred years ago.

A few years ago we had the most graphic reminder of waste and the soiled environment. Do you remember the great garbage barge that sailed the east coast for weeks with no one to take its cargo? It even went to Florida for a brief vacation before someone finally took it in. Such are the problems of a modern culture seeking to find itself in the brave new society. We try to save snail darters and yet kill millions of unborn children. We will not cut down some trees in order to save some owls but we will burn down hundreds of homes and businesses in a few nights of rage.

Yes, God's creation does demand our respect and attention, but the highest work of God's creation is in great need of some attention as well. Maybe the endangered specie most neglected is mankind. Destitute, lost in sin and in open rebellion against God, man stands to lose his eternal soul in hell. But there are few gatherings of world leaders to call for help in eternal issues. But world leaders are just that—world leaders. Their vision is not on the true nature of man, which is eternal.

It appears from the scriptures that this old world will burn someday. Peter is most graphic in the description of the burning away of the old and the appearance of the new world. The purging process will be of divine resources and the results will be a return to where God wanted it in the first place. All the plans of men and recycling processes, though good in intent, cannot accomplish the ultimate will of God.

Sure, I am willing to crush a few cans and even attempt to separate the paper from the plastic and the coke can from the microwave materials. I have even quit spraying with Right Guard and switched to the roll-on kind. I do not know whether the world smells better or the ozone layer is saved a bit, but this is a side issue.

One of the best ways to clean up the universe is to clean up the citizens with a very powerful cleansing agent. This agent is hardly mentioned anymore even in the best of evangelical churches. It is the blood of Jesus Christ that cleanses from all sins. It seems it is a bit out of style with sermons anymore, but I think it is still in style with the truth of scripture.

The cleaning process will make us all ready for a place where pollution is unknown. The sun is not shut out by smog because the light is none other than God himself. While we are here we ought to be good citizens, but we are not staying here for a very long time.

Brethren Missionary

HERALD

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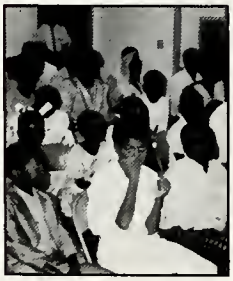

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Herald Magazine Policy
News and Advertising Policy

The *Herald* magazine offers space for promotional material to the boards, churches and members of the NFGBC. This includes publicizing special events, seminars, programs or advertising for an organization. Items that are news oriented will be printed at no charge. Beginning with the April 1992 issue, to distinguish between paid advertising and free news material, all purchased ad space will specify in small type at the bottom of the ad, who paid for the advertisement.

Standard rates for advertising:

one full page	$370.00
one half page	$225.00
one quarter page	$126.00
classified ad	12¢ per word

Color covers are additional.

For publication schedules contact Publisher, Charles W. Turner, or Managing Editor, Emiline Secaur. 1-800-348-2756. 8-5, EST.

NEWS - BEARERS

The **Brethren Missionary Herald Co.** has been offering a valuable service to the FGBC. By calling the toll-free **Herald News Line** you can learn the latest news in the Fellowship because the news is updated regularly.

Approximately 50,000 calls come in annually for the News Service which costs the Herald Co. $12,000 each year to maintain. You can become a **News Bear** by making a contribution designated for the News Service. One hundred percent of your gift will go toward maintenance costs.

We will also publish the names of all contributors in the *Herald* magazine.

CONTRIBUTORS	
Mr. and Mrs. Walter Fretz	June 1992
Mr. and Mrs. Charles W. Turner	June 1992

1-800-32-32-BMH

A Mountain in Inner City Dayton

PASTOR FORREST JACKSON

IS ANYTHING TOO HARD FOR GOD? The Bible is filled with examples of God's leading in the lives of common men to accomplish great things for him. Many of those who were used of God were slow of speech, short on education, and in the eyes of the world, unequal to the task that was before them. God has always been in the business of doing His work in His way and according to His timetable. The mantle of His approval has always fallen upon men with a burden to be used of God.

That kind of a man was born in the farmland in the Upper Peninsula of Michigan. He was just an ordinary boy. He was not a stranger to hard work or to the out-of-doors, but knew nothing of a personal relationship with Christ. Shortly after he was married, he was pursuing his trade as a welder and an iron worker when he had a close brush with death. God spared his life and he opened his heart to the Savior. Shortly thereafter, Robert Poirier began to attend the newly formed Ozark Grace Brethren Church in Trout Lake, Michigan. He grew in his faith and served in many areas of leadership responsibility in that fledgling church.

May 17, 1992 was Revival Sunday at Calvary Grace Brethren Church of Dayton.

For ten years he served in the Ozark Church, being discipled by two faithful pastors, Earl Funderburg and Robert Dell. It was while serving in this church that he made a decision to yield to a full-time ministry. With this new burden on his heart, he took his wife and six children to Grand Rapids, MI, where he began attending Bible school to be better equipped for the ministry of God's choosing. Following his Bible training, he became a self-supporting pastor of the Grace Brethren Church of Berrien Springs, Michigan. He concluded ten years of ministry there when he accepted the call in February of 1977 to become the minister of evangelism at First Grace Brethren in Dayton, Ohio.

An octet from Nashville, TN shared their talents during the revival services.

During his ministry at First Grace Brethren, his love for Christ and burden for people brought him in contact with many black Americans with great spiritual needs. He experienced a growing burden to reach into the inner city to win and disciple many who needed to hear the good news of the gospel. After a fruitful ministry at First Grace, this man of God took a giant step of faith as he launched a mission with black Americans in the inner city as its focus.

Calvary Grace Brethren Church of Dayton was born on June 1, 1981, as about twenty members from the mother church staked their claim to reach the changing Dayton View community for Christ. This group of believers has a real heart of love. Three years after its inception, the Lord provided an opportunity for them to share the

facilities of the Salem Lutheran Church. This made it possible for them to expand the ministry of the church, which included regular Sunday worship services, as well as midweek services for the family.

God has raised up a good core group of men who are taking leadership alongside Pastor Bob. These men are growing in their faith and are leading their families in the ways of the Lord. They are pursuing the goals of their church to glorify God (Isa. 43:7), to win the lost to Jesus (Matt. 28:19), and to exhort, disciple and build up the body of Christ (Heb. 3:13, 10:25). This body of believers is very much involved in the activities of the Southern Ohio District and have endeared themselves to the Brethren. On the weekend of May 15–17, God's blessing was in abundance as they gathered for a time of revival. Numerous visitors were present; decisions for Christ were made; and attendance was nearly 100 for the Sunday worship celebration.

Early in 1992, this group of God's people became aware that they were at the crossroads in their ministry, as they learned that the building which they have called home would shortly be for sale. Their hearts jumped for joy as they thought about the unlimited opportunities which could be possible if they were able to use the beautiful 400-seat auditorium as well as the large educational unit. For these last few months, they have diligently prayed, planned and dreamed about the ministries which could be accomplished. These dreams include reaching out to the 100,000 people who live within a one-mile radius of the church, meeting the needs of the homeless—which are numerous in that area, offering help for a drug rehabilitation program, as well as meeting needs of unwed mothers and single parents as they struggle for existence in an unfriendly world.

Like the Apostle Paul, there are open doors—but many adversaries. This faithful group of believers have great vision for what God can do but have limited resources to raise the money to make this dream a reality. The last week of June, they learned that the building could be purchased for $415,000. This is the big mountain in Dayton that these people are asking God to move. **Is anything too hard for God?** No, not when God's people respond with generosity and love. Grace Brethren Churches and people from across America can correspond with Pastor Bob Poirier and his faithful troops by writing to **Calvary Grace Brethren Church of Dayton, 3912 Bradwood Drive, Dayton, OH 45405.** The people of Southern Ohio will gather on Sunday, October 11, for a Praise Gathering as Bruce and Brenda Jackson and their family lead in worship and praise to God for this exciting venture of faith. We anticipate a great day of victory as we fill to capacity that beautiful worship center.

Pastor Bob Poirier, his wife Ellen and daughter Amy.

If you have been concerned about the inner cities of our land and the ugliness of sin in them, maybe you would prayerfully consider making a one-time gift to this ministry for the purpose of purchasing this building. This small but courageous group of believers love Jesus and are willing to give their lives to this ministry. Brethren, stand with us prayerfully and financially in this task of reaching our city for the Savior.

A Church with VISION

Calvary GBC is a church with plans, goals and objectives to establish a strong Christ-centered, Bible-teaching church in the heart of the inner city of Dayton, Ohio (John 4:35).

Goals:

1. To build a soul-winning church.
2. To major on building strong Christian homes (Josh. 24:5).
3. To be a mission church, seeking to reach not only the inner cities in America, but be committed to reaching the world for Jesus (Acts 1:8).
4. To help prepare people for full-time missionary and pastoral ministries.
5. To be involved in meeting needs in the community:
   - clothing and food ministries
   - shelter for the homeless
   - source for helping to find employment
   - jail and prison ministries
   - full-scale drug rehabilitation program
   - provide Christian education
   - establish an evening Bible institute or a satellite school for the purpose of training inner city people for ministry
   - ministry to unwed mothers and those considering abortion

A Shower Invitation

A special feature of this year's National Conference is the open house and shower for the Missionary Residence, sponsored by the WMC. The Residence gets lots of use and many items that are used everyday need to be replaced. Suggested shower gifts include:

- Kitchen linens: aprons, hot pad holders, dish towels and dish cloths.
- Kitchen items: small Tupperware containers and Rubbermaid spatulas with wooden handles.
- Miscellaneous items: toilet articles, thank you notes, etc.

Another way to help is contributing financially for the following items:

• Carpet for main floor (four apts. and hallway)		$6,400.00
• Water softener		2,000.00
• Desk and chair set (three apts.)	each	375.00
• Wall pictures (four apts.)	each	60.00
• Full spreads (four apts.)	each	40.00
• Twin spreads (one apt.)	each	25.00
• Table games		any amount
• Complete bath towel sets (25—Penney's Home Collection in pacific blue or sea foam green)	each	8.00

Here's a suggestion for the WMC circles whose missionary chests are overflowing. You may want to consider bringing some of those items to the Missionary Residence, where a "missionary chest" could be designated. Nearly all of the missionaries visit the Residence during their stay in the States. They could be invited to choose items from the missionary chest at that time.

Grateful Guests

The Missionary Residence gets a lot of use. Not only is it used by missionaries who are in the area, but it is also available for use by other groups and organizations. The WMC executive board held mid-year meetings in March and some of the board members stayed at the Missionary Residence. Several of them had comments about the convenience of the Residence:

> What a joy it was for me to be a guest in the Missionary Residence! It allowed me togetherness and privacy for the WMC board. As we enjoyed the comfort and convenience which women across America have provided for missionaries, I could understand the appreciation and thanks the missionaries often express to WMC. I thank you, too!
>
> *Geneva Inman*

> What a delight to spend a couple of nights at the Missionary Residence this spring during WMC executive meetings! The building has such a cozy atmosphere, and I felt right at home. The building is extremely serviceable and well fitted to meet the needs of missionaries and others who spend time there. Thank you, WMC ladies, for your part in making such a nice facility available.
>
> *Lucy Snow*

The P.K. Manual

DIANA DIVINE

Most people are not even aware of it. They have no clue. They believe that we preachers' kids act this way because we want or choose to. Little do they know that when we are born, or when our fathers become pastors, we are given a little manual that we must follow. Some of us really are good kids. We have the right ideas and intentions, but it's that dreaded manual that gets us in trouble every time.

No one is allowed to know of its existence or its contents, except us. Our fathers do not even know. But I'll share with you just a few of the general guidelines and principles, so as not to expose the whole book.

It's a rather thick book, a little larger than the Bible. You can never know all of the material or rules in it. One main theme is that the members of the congregation expect you to be perfect (I suppose that is because our fathers are men of God). You have to be at church every time the door is open because, as you know, P.K.s never get sick, tired, or ever have anything else to do. We are also forced to wear perfectly white flat shoes, dress as if we were attending a formal dinner, and always, always sit in the very front pew—with perfect posture, of course.

We have to carry the biggest Bible we can find—because that is a sign of holiness, you know. We have to be a member of every club or group the church offers, volunteer for nursery duty once a month, and in our spare time learn to play an instrument for offertory. Twice a year we are responsible for making the unleavened bread, filling up huge tubs of water, lighting candles, and pouring grape juice into those tiny little cups. Once a week we have to find time to stuff bulletins, polish pews, and scrub the baptismal font.

We are also instructed to stay up all hours of the night making special dishes for the potluck dinners. The list could go on forever. But I really should not be revealing one of the best kept secrets of our time. I just hope that by sharing this you can see that P.K.s are people too. People with a lot of pressure and expectations placed on them. All because of their father's occupation. So give a P.K. a break, make an extra pork and bean casserole, and let us get some rest!

Diana Divine
Daughter of Pastor Robert Divine
GBC, Middlebranch, OH

Welcome Home!

This summer many missionaries are on home ministries. You may see some of them in your church or at national conference. We hope you will be encouraged to talk to your missionaries. Find out about their work and tap into their vision. Here are a few GBFM missionaries who have recently returned from their field of service for home ministries.

FRANCE

Dave and Susan Griffith, Jessica, Jennifer, and Jeremy

In their last letter from Le Creusot, Dave and Sue wrote, "Though we are very glad to be able to be in the U.S. this summer, we are leaving a part of our heart here. The church has a good core group of people who are honestly trying to live out the Christian life. We have experienced great unity among these believers, and we pray that it will continue while their pastor is absent."

John and Soni Viers, Lisa, David, and Rachelle

John and Soni Viers have been serving in France since 1983. They have worked to bring the Lyon GBC to maturity. John's passion for evangelism has helped in the establishment and growth of that church. The Viers' will be resigning from the mission the end of September.

Tom and Laura Hickey, Charissa, Rebekah, and Alison

Tom and Laura departed for their first term in France in 1989. Though the transition has been difficult, Tom and Laura recognize how God is working "inch by inch" in their lives and in the life of the church. Tom serves as pastor of the English service, director of Sunday school and leader of the missionary team in Lyon. Laura works with women's Bible studies, church music and hospitality.

CENTRAL AFRICAN REPUBLIC

Dr. Dave and Karen Daugherty, Nathan, Sean, Shannon, and Lauren

Dave is the superintendent of the missionary team in the CAR. In addition to his administrative responsibilities, Dave uses dentistry as a tool for evangelism. The Daughertys will be returning to Africa in August.

Bob and Denise Skeen, Jeffrey, and Luke

Concerning his work in church development, Bob writes, "Our job is to help established churches grow without allowing them to become dependent on us. We want them to go beyond independence to responsible maturity. At present the dire need of the national church is to strengthen itself." The Skeens will be resigning at the end of their home ministries

Mike and Myra Taylor, Rachel, Rebekah, and Kristen

Mike and Myra served as SOWers in Africa from 1989 to 1991. This fall they plan to return to the CAR where they will be involved in medicine, evangelism and discipleship. You can congratulate Mike on receiving the International Physician Assistant Humanitarian of the Year Award.

Diana Davis

Diana arrived in Africa for the first time in January of 1979. Since then she has spent her time in Bangui teaching Bible to students in government schools and local churches, and in Bata teaching wives of seminary students. Diana has been caring for her mother in the States since last fall. She plans to return to her work in Africa in August.

Miriam Uphouse

Miriam served as a self-supporting missionary in Bangui from 1987 to 1991. She directed the Bangui guest house and led Bible studies. She will be returning to the CAR in August.

Dr. Mike and Amy Volovski

Mike Volovski teaches Greek and Hebrew at the Grace Brethren Seminary at Bata. Amy teaches missionary children at the Missionary Children's School. Mike and Amy began this vital training ministry in 1983 as TIME missionaries.

Jack and Marilyn Wainwright, Brian, Timothy, Philip, and Rebecca

Jack has served the Africa team as "Government Affairs and Purchasing Agent" since 1987. Marilyn is excited about the good response from the International Women's Bible study she is leading at the home of a US embassy worker in Bangui.

GERMANY

Dan and Rachel Jackson, Emily, Andrew, and Samuel

This spring, Dan and Rachel moved to Calw where Dan will be leading the church and preparing several German men for eldership. The Jacksons, along with Roger Stover, began the church planting work in Schwabisch Gmund. Dan has made several ministry trips into Eastern Europe.

John and Becky Pappas, Monica, Freya, Thomas, Daniel, Stefanie, Erika, and Helen

John and Becky have served in Germany for over fourteen years. After working eight years with Roger and Nancy Peugh in Stuttgart, the Pappas family moved to Aalen to begin a new church planting work. John works closely with Dietmar and Wilfried, the two elders of the growing Aalen GBC.

Roger Stover

Roger Stover has used his athletic skill and outgoing personality to build relationships with many young adults in Schwabisch Gmund. Recently he has been leading a group of Christians at a nearby military base who want to form a church. Roger is excited about the recent conversion and spiritual growth of his friend Stephan.

BRAZIL

Dan and Nancy Green, Mary, Aaron, Caleb, and Rachel

Dan Green and Bruce Triplehorn have worked closely in the development of the Uberlandia GBC. They are currently doing evangelistic work and holding Bible studies in a suburb of Uberlandia. They hope to start a new Grace Brethren church there soon. Dan and Nancy have been serving in Brazil since 1982.

JAPAN

Ike and Nancy Graham, Benjamin, Seth, Rachel, Joel, and Nathan

In 1984 the Grahams pioneered the Grace Brethren church planting work in Osaka, Japan. Recently a Bible class in Kawanishi has been organized.

Cecil and Debbie O'Dell, Christopher, Andrew, and Heidi

While working with international students in their home church, Cecil and Debbie began to realize the great need for church planters in Japan. This spring the GBC in Tokyo celebrated its fifth anniversary. Five people put their faith in Christ in response to the invitation given at the service.

SPAIN

Walt and Ruth Poupart, Josh, Joel, and Angela

Walt and Ruth are on their first home ministries since departing for Spain in 1989. The Pouparts have found hospitality to be an important avenue for evangelism in Valencia, Spain. The Pouparts are targeting university students and young couples for evangelism.

MEXICO CITY

Bess Farrell

Since her childhood, Bess has had a special interest and desire to work with the hispanic culture. Whether at the Spanish church at Long Beach or in Mexico City, Bess has given her time to Bible studies and to counsel with women regarding their relationship with the Lord. She will be developing small groups in Mexico City.

Brenda Welling

There is no lack of children in a city of 20 million people. Over 100 children eagerly took part in a mini-olympics sponsored by the Mexico City GBC this summer. Brenda Welling is excited about the opportunities for evangelism and discipleship in Mexico City.

ENGLAND

Bill and Beckie Kiddoo, Laura, Lynn, and Leslie

Bill and Beckie have been serving in England since 1986. Bill has focused on evangelism, seeking new ways to reach people with the gospel in Solihull. Discussion groups and after school puppet Bible clubs have proved fruitful in making contacts and sharing Jesus Christ.

Dave and Becky Schwan, Davie, Rachel, and Philip

Dave and Becky are the most recent additions to the England team. They joined in 1990. Dave and Becky's genuine love for people, musical talent and skill in children's ministries have made them a real encouragement to the church in Solihull.

PHILIPPINES

Dan and Tori Beaver, Ashley, Landon, and Lelanika

Since 1989 the Beavers have been ministering to the hundreds of missionary children who attend Faith Academy. Dan and Tori have also drawn upon their experience in youth ministries to serve as church youth leaders in the rapidly growing Grace Brethren churches in the Philippines.

In addition . . . we will be welcoming other members of the missionary family, including appointees, missionaries returning from extended furloughs, and those on medical leave.

MISSION AMERICA
A STRATEGY FOR CHURCH PLANTING IN THE 90s

A Progress Report on the First Year July 1, 1991 to June 30, 1992

Part 1 of 2

LARRY N. CHAMBERLAIN, EXECUTIVE DIRECTOR

The apostle Paul, while summing up a set of instructions to young Timothy, wrote, "Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress" (1 Timothy 4:15 NIV).

I believe Paul is teaching Timothy and us that one must be always moving forward, aggressively, in the Christian life . . . that to lack diligence is to drift, not to progress is to regress.

And the same encouragement could be given to a church or a ministry organization. Move forward, accomplish things, set goals, develop pro-active strategies which make maximum use of resources. Otherwise, complacency and aimlessness will set in and destroy a ministry's vision and effectiveness.

The Ft. Lauderdale (Haitian) GBC has an effective ministry to Haitian teens.

Grace Brethren Home Missions and its affiliated ministries are committed to setting aggressive goals and developing strategies to reach those goals. Last year, we outlined a comprehensive list of challenging objectives which we hope to accomplish, for the glory of God, during the first half of this decade. Our progress to date (one year later) is visible, I am pleased to say, as Paul's instruction to Timothy suggests it should be.

The following is a "progress report" on the twenty specific goals of MISSION AMERICA.

CHURCH PLANTING

1. Facilitate the planting of fifty new churches in the USA by the end of 1995.

Ten new churches are developing in Kent (OH), Niles (MI), Philadelphia (PA), Montgomeryville (PA), Ivywood (PA), Moorpark (CA), Oceanside (CA), Williamsport (PA), Phoenix (AZ), Corning (NY), with promising possibilities in several other cities currently under investigation. The Lord is also providing quality church planters to reach these communities with the good news of Jesus Christ.

2. Facilitate the planting of our first Grace Brethren Church in Canada.

The board of directors has formed a Canadian task force for the initiation of strategic planning for the planting of our first church in Canada. During the task force's initial meeting in March, a list of nineteen action steps was prepared for our staff's immediate consideration. Contacts are being developed with other evangelical leaders in Canada. Our Operation Barnabas team surveyed the area of Kitchener, Ontario, this summer.

3. Prepare cooperative agreements with each of our twenty-two districts in the FGBC.

A rough draft agreement was approved by our board of directors in March, and a discussion draft was sent to district mission board chairmen in late spring. The response to date has been very enthusiastic. This agreement will be analyzed in November at the Coalition Task Force, a meeting of district mission board leadership in Lancaster, PA, sponsored by Home Missions.

4. Produce a church planting handbook for sponsoring churches.

This user-friendly guide, *From Vision to Reality: How to Plant a Grace Brethren Church*, will be written and distributed during this next year. The manual is intended primarily for the benefit of local churches which adopt a church planting strategy to "reproduce" themselves in a neighboring area.

5. Provide quality training and ministry tools for our church planters.

Thanks to funding received from the National WMC, a resource lending library of 41 books and 21 video and audio cassette series is now available for church planters, district mission board leadership, and chaplains.

An exciting program, "New Church Incubator" (NCI), is being initiated within several pilot districts. Sponsored by Home Missions, NCI is designed to provide systematic teaching and coaching for a church planter during the first critical two years of his new church's development.

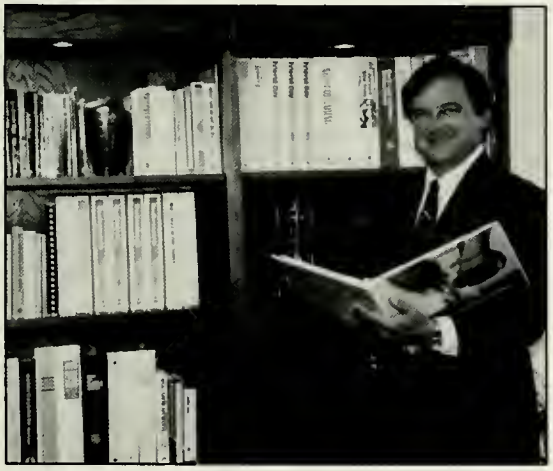
CHAPLAINCY MINISTRY

1. Increase Eagle Commission membership by 100 percent by the end of 1995.

During the Memorial Day holiday, the Eagle Commission sponsored chaplaincy biographies and prayer requests in our churches throughout the Fellowship. In addition, the spring issue of "Mission America" featured stories of our chaplains and an appeal for Eagle Commission contributions. A video of interviews with Chaplains John Schumacher and Dayne Nix is now available for showing in our churches.

2. Recruit and endorse three new chaplains.

With the "building-down" of U.S. Armed Forces, including chaplaincy billets, our best chance of achieving this goal is through the endorsement of reserve chaplains. Grace Brethren pastors are encouraged to consider this unique opportunity to share Christ with the men and women who serve our country in the military.



THANK YOU, WMC, for your generous gift which has enabled Home Missions to create a lending library of valuable resources to our church planting missionaries.

3. Sponsor a ministry retreat for our chaplains and their wives.

Lee Jenkins, chaplaincy endorsing agent for the FGBC, is scheduling a ministry retreat for our chaplains in the spring of 1993.

4. Develop a network of at least ten sponsoring churches for each of our military chaplains.

As a result of a special Memorial Day letter to pastors in the FGBC, more than 70 churches featured our chaplains for special prayer that weekend and 50 churches have agreed to remember our chaplains' prayer requests throughout the year.

5. Develop recruitment materials for use in colleges and seminaries.

An attractive brochure is being prepared which will express the challenges and opportunities of a ministry in the active duty or reserve chaplaincy. An incredible harvest field, the U.S. Armed Forces is eager to promote the spiritual development of its service personnel.

As this report suggests, we are on target in each of our four primary areas of ministry. (In the next *Herald*, you'll read about the exciting progress in Navaho Ministries and the Grace Brethren Investment Foundation.) The progress is visible for all to see and for all to praise him, the Lord of the Church, for his provision of resources and his enablement to accomplish the exciting goals of Mission America.

THANK YOU for your strategic involvement in the Great Commission!

Chaplains Phil Spence and Chuck Card are two of our chaplains who serve the Fellowship through their ministry to military personnel.

A Worthy Servant

At the March meeting of the Board of Directors of the Grace Brethren Home Missions Council, the following unanimous resolution was adopted:

WHEREAS, Cashel Taylor has served in the Home Missions office for more than thirty years on a full-time basis and another year and a quarter on a part-time basis, and WHEREAS, her ministry goes back to the early years of the Council's ministry, serving as the first full-time clerical employee, and

WHEREAS, she has consistently demonstrated diligence in fulfilling a multitude of tasks, and shared her wide knowledge of the ministry and the supporting role of the office with the more junior staff members;

THEREFORE, the Board of Directors in its regular meeting on March 5, 1991, unanimously RESOLVES that its highest commendation be offered to Mrs. Cashel Taylor on the occasion of her retirement from the staff of the Grace Brethren Home Missions Council. The Directors give thanks to God for Mrs. Taylor's competence, her diligence and persistence in the workplace, and her faithfulness in serving her Lord and her fellow workers.

BE IT FURTHER RESOLVED, that this commendation shall be made public through the communication media of the Council so that our constituency may be made aware of Mrs. Taylor's exemplary service.

Cashel Taylor and GBHMC executive director, Larry Chamberlain.

Rethinking the Harvest (Part 2)

DR. KENNETH O. GANGEL

Messengers for the Mission

Matthew 10:1–4

Docked next to the San Jacinto Battlefield east of Houston, the giant battleship *Texas* first saw action in 1914 at a cost of almost 6 million dollars. The ship stretches 573 feet long with a 106 foot beam and a speed of 20 knots. Its decks launched the first plane ever to take off from a war vessel. Its largest guns ominously reach 14 inches in diameter with a range of 25 miles. In its day, the *Texas* was the most sophisticated maritime weapon in the world. At the age of 30 it became Eisenhower's flagship during the Normandy invasion on D-day.

Some people seem like that battleship—strong, powerful and imposing. One would think the Creator of the world, with all available human resources at his disposal, would select such imposing people to launch the message of the new covenant and call together the body of his Son we refer to as "church." Not so. Instead He chose ordinary people, endued them with superordinary power and sent them out to accomplish extraordinary tasks.

Matthew describes one of those "sendings" in the first four verses of chapter 10.

> He called his twelve disciples to him and gave them authority to drive out evil spirits and to cure every kind of disease and sickness. These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; Simon the Zealot and Judas Iscariot, who betrayed him (Matt. 10:1–4).

Toward the end of chapter 9 we learned that the harassed and helpless crowds, people who behaved like sheep without a shepherd, had been ministered to physically, emotionally and spiritually by the Lord Jesus. We also heard His command to those who followed Him: "Ask the Lord of the harvest, therefore, to send out workers into his harvest field." Now Matthew prepares to name those people, a small group he refers to as his twelve disciples.

Selection of the Messengers

He called his twelve disciples to him . . . (Matt. 10:1a)

Remember, this was a time of growing opposition against the Lord. Luke says about the Pharisees, "They were furious and began to discuss with one another what they might do to Jesus" (Luke 6:11). Luke notes another fact which for some reason Matthew does not record. Jesus chose these disciples after spending an entire night in prayer to the Father (Luke 6:12). How careless our selection of church leaders seems by comparison! How earthbound our criteria! Remember, the only outstanding thing about these men is that they were not outstanding. According to Luke, Jesus selected these twelve disciples out

of a larger group. "When morning came, he called his disciples to him and chose twelve of them" (Luke 6:13).

Have you ever asked yourself, "Why twelve?" Different commentators, of course, offer different answers to that question. But one likely response suggests a link to the twelve tribes of Israel. We must never forget Matthew's strongly Jewish flavor and Jesus' promises to the disciples regarding some future ruling relationship to the tribes (19:28).

Authority for the Messengers

> . . . and gave them authority to drive out evil spirits and to heal every disease and sickness. (Matt. 10:1b)

The second half of verse one tells us what Jesus wanted these twelve to do: "He gave them authority to drive out evil spirits and to cure every kind of disease and sickness." The word for "authority" is not the same as the Greek word sometimes translated "power." We use the English word "power" to properly translate the Greek word *dunamis*, but here we find *exousian*. Jesus used this precise word later with the disciples when he said, "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age" (Matt. 28:18–20).

Here we have a sharing of authority in the biblical team leadership style that our Lord both demonstrated and verbally commanded on numerous occasions. The key to the authority of the disciples rested in their relationship to Jesus, a fact which remains a cardinal principle of Christian ministry to the present hour. Interestingly, they are not only given the authority of *purpose* to do what Jesus Himself had done thereby extending His ministry, but they receive authority of *position* when He calls them *apostles* as well as *disciples*. The words are not identical either in English or Greek. The word *disciple* means learner, follower or student. The word *apostle* comes from *apostellō*, which means to send. An apostle is one sent with a message, in the case of the New Testament, the message of God's freedom in Christ to all who accept the gospel.

New Testament scholars tend to think that apostles must have possessed several specific characteristics: eyewitnesses of the Lord's ministry, directly called by Him, and (as in our present passage) endued with distinctive spiritual power. A good bit of that argument comes from the first chapter of Acts where Peter presides over a meeting to select a successor for Judas.

> Jesus chose the twelve disciples after spending an entire night in prayer to the Father.
> How careless our selection of church leaders seems by comparison.

> Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus went in and out among us, beginning from John's baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of his resurrection. (Acts 1:21–22)

We must not take Matthew's language lightly in view of the fact that the Holy Spirit guided him from any error in the record of God's revelation. In chapter 9 verse 35, he describes Jesus' ministry by saying that He healed "every disease and sickness." Now in recording the sending out of the disciples he writes that Jesus gave them authority "to cure every kind of disease and sickness" (10:1). Incidentally, Matthew 10:2 is the only place in his gospel that Matthew uses the word *apostles*. These apostles become men with authority grounded in *performance* as well as purpose and position.

How simple this call seems and yet how profound. How absolutely linked to the mission of the Savior are these twelve men, eleven of whom will become the foundation of the New Testament church. What John Henry Newman once wrote about himself applies to people like this and their spiritual progenity.

> God has created me to do Him some definite service. He has committed some work to me which He has not committed to another. I have a mission. I may never know it in this life but I shall be told it in the next. Therefore, I will trust Him. Whatever I am, I can never be thrown away. If I am in sickness, my sickness may serve Him. If I am in sorrow, my sorrow may serve Him. He does nothing in vain. He knows what He is about. He may take away my friends. He may throw me among strangers. He may make me feel desolate, make my spirits sink, hide my future from me—still He knows what He is about (quoted in *Context*, April 1, 1987).

Identification of the Messengers

> Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; Simon the Zealot and Judas Iscariot, who betrayed him.
>
> (Matt. 10:3–4)

Messengers today must be selected by prayer and given the authority of purpose, position, and performance.

Bible lists, like Bible genealogies and greetings, do not capture much attention. We tend to rush too quickly over chapters like Matthew 1 and Romans 16. Yet four times the New Testament offers these lists and certain similarities become immediately obvious. Peter, Andrew, James and John are always first; Judas is always last, names 1, 5, and 9 are the same on all four lists; and three pairs of brothers make up one-half of the twelve. Remember that these lists were made after the death and resurrection of the Lord and therefore represent later developments. Matthew seems to list the pairs as they were sent out.

And what of messengers for the mission today? They may not be apostles in the sense of authority and power given on that day recorded by Matthew, but they must indeed be people selected by prayer and given the authority of purpose, position and performance. How we need them in today's church. Leadership is crucial in combat and the forces of Christ find themselves engaged in ultimate mortal combat with the forces of evil.

Meeting in Singapore during January of 1989, world missions leaders attending the Global Consultation on World Evangelization affirmed several strategies essential to "bringing the gospel to all people by the year 2000." Four basic aims were listed in the Manifesto:

1. Focus particularly on those who have not yet heard the gospel.
2. Provide every people and population on earth with a valid opportunity to hear the gospel in a language they can understand. It is our fervent prayer that at least half of humanity will profess allegiance to the Lord Jesus.
3. Establish a mission-minded church planting movement within every unreached people group so that the gospel is accessible to all people.
4. Establish a Christian community of worship, instruction in the Word, healing, fellowship, prayer, disciple making, evangelism and missionary concern in every human community.

To be sure, evangelicals are divided over the various strategies aimed at complete global evangelism by the year 2000. One thing however seems sure. Whatever strategy is employed, whatever technology can be captured for the Savior's use, the ultimate task of communicating the gospel always rests in the hands of "messengers for the mission."

Evangelism Is a Process!

RON THOMPSON

Recently I had the opportunity to return to a former pastorate where I was honored for the years I had served as their shepherd. I was not alone. Other pastors who also had ministered in the church were similarly regarded. The printed program divided the history of the church according to various time periods after the parable in Mark 4. There were the sowing years, then the cultivating years, followed by the growing, reaping and reproducing years. Each pastor seemed to fit into one of the time frames. Doubtless every former pastor present that day had desired to pick much spiritual fruit during his tenure, and each of us had enjoyed a measure of success. Some had reaped more than others. Yet no one of us was more important than the other. We were not rivals competing, but fellow-laborers complementing one another. Diversity of ministry was evident in each of us who had served as pastor. Today that church has enjoyed not only a healthy period of growth, she has even planted another flourishing congregation!

That heart-warming experience served to remind me that somewhere in this impatient age of instant gratification we Christians have overlooked an important evangelistic principle. **We are all part of a process!** We ourselves are the product of the faithfulness of others. God used my grandmother, a loving pastor, a godly layman, my wife and others to impact and mold my own life. My assistant, Tony DeRosa, was saved in a motel room watching a beach evangelist on television. God began the process earlier in his life, however, through an individual whose only witness was, "Tony, God told me to tell you He loves you!" This testimony was just as vital and successful as that of the television evangelist. Each was a necessary part of the work God was performing in Tony's life. Spiritual fruit, in terms of those who pray to receive Christ and go on to spiritual maturity, is not always the result of the labors of any one individual. More often they are the cumulative efforts of several people, sometimes unheralded and unrecognized, yet each playing a vital role in the drama of redemption.

Evangelism in the Old Testament was sometimes characterized as a process of sowing, watering, gleaning and reaping (Ruth 2; Psalm 126:5, 6). The ministry of prophets was foundational to the later proclamation of the gospel message (1 Peter 1:12). In the New Testament the Lord of the harvest challenged His own to pray for laborers to be sent into the harvest (Luke 10:2). He once spoke of reaping the benefit of the labor of others who had done the hard work of sowing, and how they would both someday rejoice together (John 4:35–38). It was the apostle Paul who wrote to the believers at Corinth: "I planted the seed, Apollos watered it, but God made it grow" (1 Corinthians 3:6). He went on to emphasize that the success of our evangelism does not rest in us in the first place. It belongs to God who gives life to the seed and makes it grow (1 Corinthians 3:7). We are nothing, but He is everything. Or, as John the Baptist once put it, "He must increase, but I must decrease" (John 3:30). God even employed those who preached Christ for selfish motives to be a part of His modus operandi of reaching others (Philippians 1:15–18). The One who once used clay and spittle, the pool of Siloam, and a lad's lunch to touch the lives of others likewise desires to mobilize us for the Great Commission task, by using each individual's gifts, talents and obedience as a part of the total picture.

Let me encourage you today to become a part of the process of reaching your world for Christ. Cultivate your own personal relationship to Christ. The key is to be a clean vessel before Him, submitted to the control and power of His Spirit. Get close to His heart so that what matters most to Him will have priority in your own life. Remember, fruit has in it the seed for more fruit. Every Christian is a present, permanent and eternal possibility in the hands of the living God! You are not only the product of someone else's sowing and reaping, you have the capacity of bearing "more fruit . . . much fruit . . . and fruit that will remain" (John 15:2, 5, 16).

As I sat in the church sanctuary and shared in that glorious celebration in which I had played a small part as one of the shepherds, I thought about the important role the members of the congregation had in all this. They were the sheep who had followed our leadership. Some of them were especially honored that day. But since it is sheep who reproduce sheep and not the shepherd, I was encouraged by the fact that all of God's faithful family will be an important part of that victory celebration in Heaven when all the sowers and reapers will rejoice together. What an honor and privilege it is to be a part of the process **now**!

Ron Thompson is Executive Director of Brethren Evangelistic Ministries, 3580 Robin Hood Circle, Roanoke, VA 24019

NEWS UPDATE

Annual Changes:

Community Grace Brethren Church. P.O. Box 63, Rt. 26 N., Everett, PA 15537-0063.

Diaz, Chaplain John. (home) 12218 Medan St., Orlando, FL 32837-9563.

Marksbury, David. Send all mail to: P.O. Box 222, Cypress, CA 90638.

Wallace, Mike. 1200 W. Loughlin Dr., Chandler, AZ 85224.

Foreign Missions

Kern, Steve. Ph. (011-40) 7971-3869.

McCaman, Gary. Rio Grande Bible Institute, 4300 S. Business 182 #14, Edinburg, TX 78539. Ph. 512/380-8281.

Mensinger, Ed. B.P. 240, Bangui, Central African Republic, AFRICA.

Schwartz, Ralph. Ph. (011-351) 2-948-2230.

Stallter, Tom. 2809 S.E. Clinton St., Portland, OR 97202.

Vnasdale, Lester. B.P. 183, Moundou, Republic of the Chad, AFRICA.

Weddings:

Wiandt. Tom Wiandt and Wendy Smith were united in marriage June 20, 1992, at the GBC in Homerville, OH. Associate Pastor Bob Holmes performed the ceremony.

Deaths:

Compton, Allen, 97, died May 31, 1992, at his home in Salisbury, PA. He was a charter member of the Meyersdale GBC. Larry Gegner, pastor.

Thank You:

Pastor Dave Mitchell wishes to thank many of his Brethren brothers and sisters for their prayers for safety and success during his recent trip into China. The team of five were 100% successful in delivering to our Chinese brothers and sisters, in five major cities and provinces, Bibles and teaching aids they so desperately need now that the government is severely persecuting the Christian church in China. There were a number of tense and emotional moments but the power of God was felt in each situation. Pastor Dave wants to assure each of you who prayed that prayers were heard and answered wonderfully on behalf of this endeavor.

Pastor Mitchell with Pastor Samuel Lamb who has spent 21 years in prison for his faith.

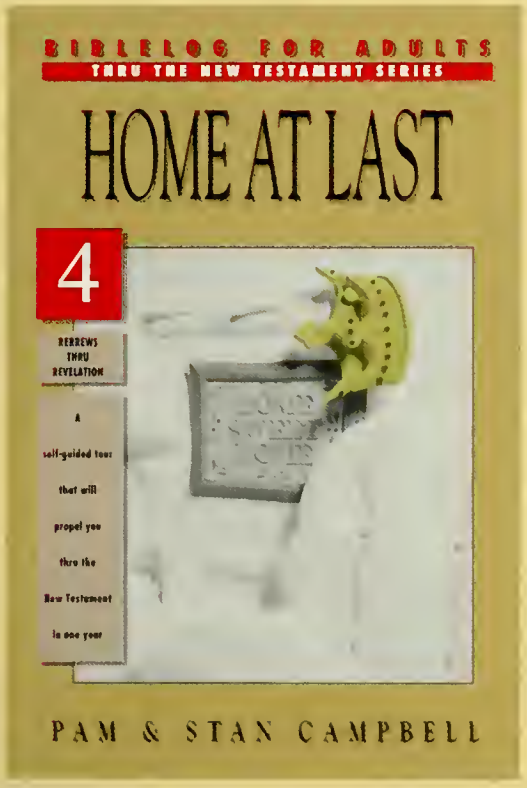
Thornley Honored

Pastor Jeffrey Mark Thornley has been included in the 1991–1992 edition of *Who's Who in Religion.* Pastor Thornley has been the Senior Pastor at Grace Brethren Church in Waldorf, MD since 1979. Over the past ten years, the church has grown from a Bible study of several families to an average attendance of over 430 people. The first phase of the church, built in 1984, included the sanctuary and classrooms. In 1990 a fellowship hall, more classrooms and offices were added to the facility. Expansion of the fellowship hall will begin in the fall of this year, and expansion of the sanctuary will begin in the spring of 1993.

The Waldorf campus of the Grace Brethren School was opened in 1986 and currently includes Preschool, Kindergarten–4th grade, and before- and after-care. The school is fully state accredited and plans to add a grade each year for the next few years. Pastor Thornley is also included in *Outstanding Young Men of America* and *Who's Who in American Christian Leadership.*

Pastor Thornley and his wife, Cindy, reside in Waldorf with their three children, John, Paul, and Luke.

The Brethren Adult Series for September, October, and November Will Feature the Fourth Book of this Four-Part Series.



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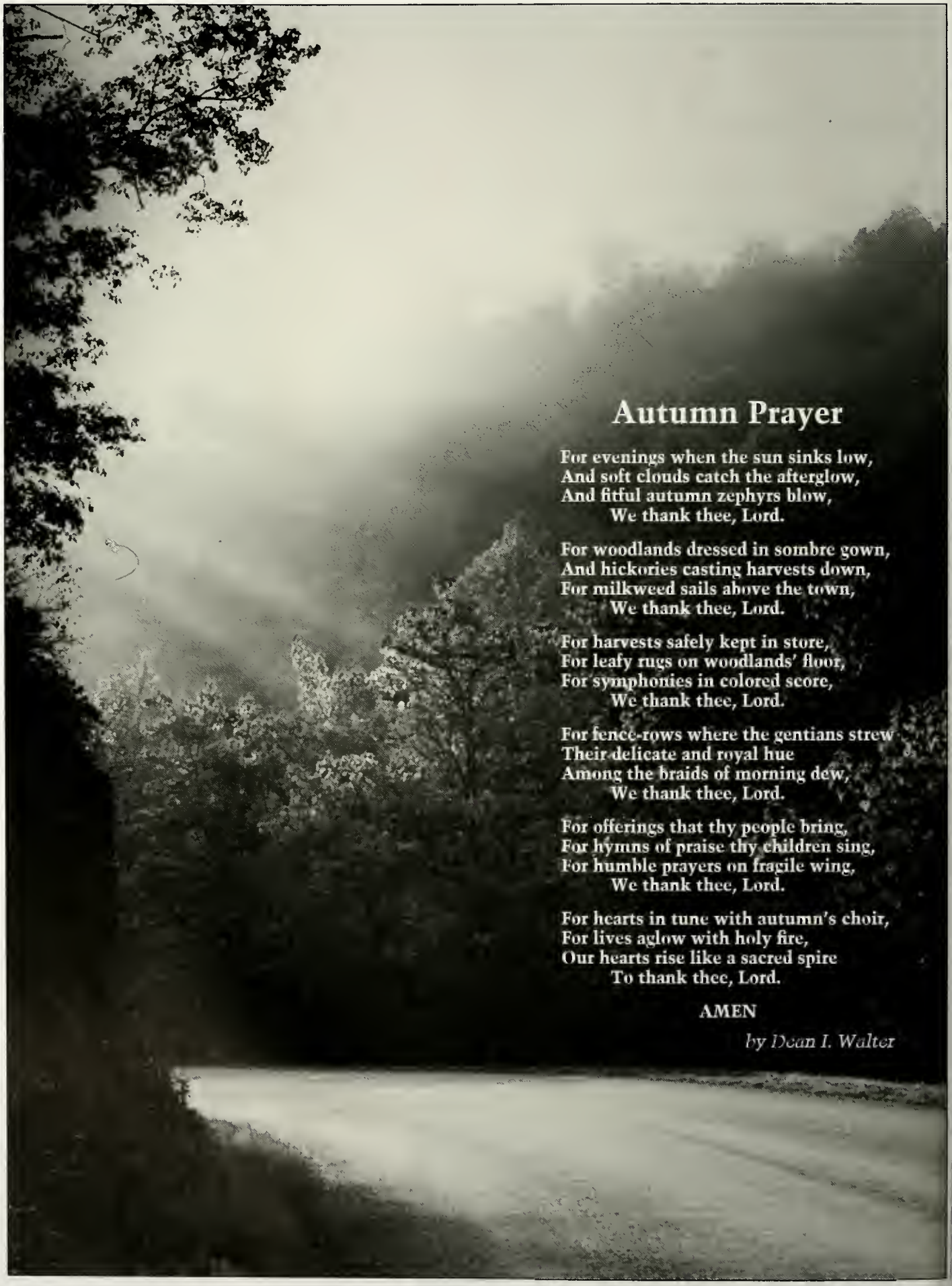

Autumn Prayer

For evenings when the sun sinks low,
And soft clouds catch the afterglow,
And fitful autumn zephyrs blow,
We thank thee, Lord.

For woodlands dressed in sombre gown,
And hickories casting harvests down,
For milkweed sails above the town,
We thank thee, Lord.

For harvests safely kept in store,
For leafy rugs on woodlands' floor,
For symphonies in colored score,
We thank thee, Lord.

For fence-rows where the gentians strew
Their delicate and royal hue
Among the braids of morning dew,
We thank thee, Lord.

For offerings that thy people bring,
For hymns of praise thy children sing,
For humble prayers on fragile wing,
We thank thee, Lord.

For hearts in tune with autumn's choir,
For lives aglow with holy fire,
Our hearts rise like a sacred spire
To thank thee, Lord.

AMEN

by Dean I. Walter

Family Values Are More Than a Political Issue.

Brown Vs. Quail (Did I spell that right?!)

CHARLES W. TURNER

The secular media has had a good time with the controversy between the Vice President and the TV character Murphy Brown. But if you think I am going to get involved with that issue—forget it! Religious publications which get involved in politics is like trying to get a Calvinist and an Arminian together to solve a dispute on the cause of an earthquake.

This Fall every politician running for office will put his or her oar in the water to claim the honor of placing great importance on family values. If someone offers a solution, he or she can get plenty of followers. There is a real need for someone to come up with some answers because the family unit in the United States is becoming unglued. The old stick-with-it-for-the-kid's-sake is as out of date as the need for a crank to start a car.

If you need proof of this problem, let me lay a few statistics on you to show you just how big this problem is. Over one-fourth, or 27%, of the children in the United States were born out of wedlock. This compares to four percent in 1950. Over a million kids a year have to go through a break-up of their home because of their parents' divorce. The majority of these parents, 57%, have children under 18 years of age.

The question of whether the impact of going through the process of separation and living in a single parent environment has any lasting effect is answered clearly in the information from a study of the National Center for Health Statistics. The study indicates that children from single-parent relationships were 100% to 200% more likely than children from two-parent homes to have learning disabilities. In the nation's hospitals over 80% of adolescents admitted for psychiatric reasons come from single parent homes.

More data suggests now that the cycle has started it will keep on going. If a person is involved in a family divorce, when he becomes a man, it is 35% more likely that his own marriage will end in the same manner. For women the figure jumps to 60%. On average, boys in grade school who are from divorced families, score lower on reading and math tests, are absent more often and are more anxious, hostile and withdrawn.

At this point you may want to say to me, "Enough is enough, You have made your point." But are you ready for the punch line? All of the data I have given to you was obtained from a special report in the August 10, 1992 *Fortune Magazine*. The topic in this issue was "Children in Crisis. The Struggle to Save America's Kids." Most of the 96 page magazine was devoted to this one subject. Does it strike you that one of the leading financial magazines in the United States feels it is necessary to spend hundreds of thousands of dollars to call attention to the problem of the collapse of the American family? What bothers most of us is that the secular media has to come to grips with a moral issue that is as prevalent in the church as it is outside of it. Ministering to this segment of America has become a major problem, one with which we have not yet learned to cope.

It is a dilemma for the church to find itself between what the Word of God teaches and how to make application from it. There are some quick and easy answers and some cliches that sound good. But they somehow don't measure up to the proper balance between the holiness of God and love. This is a difficult issue in all forms of ministry and most of the answers being offered fall into one extreme or another and become worse than no answer at all. Of course the church has always been caught between the truth of scripture and its application while being surrounded by a corrupt moral society.

There are two rather important problems here. The first one is of smaller consequence, although it is still important. Even the secular world sees that the problem of a malfunctioning family could bring the United States to its knees. This is shown in the data from schools, the medical field and the work place. But the problems of the secular and financial world fade into second place where the moral implications come into focus. Does God have an interest in the family? Aren't there moral standards He has ordained or has the family issue come to the place where the secular courts make all of the legal decisions? Since this is an area upon which God has placed eternal standards, we have encountered huge implications.

I think we in the church know the answers to the above questions but maybe we feel we have our hands tied. To try to find a biblical solution in a secular society is a problem we feel more comfortable with now—but what about later?

Brethren Missionary

HERALD

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News and Advertising Policy

The *Herald* magazine offers space for promotional material to the boards, churches and members of the NFGBC. This includes publicizing special events, seminars, programs or advertising for an organization. Items that are news oriented will be printed at no charge. Beginning with the April 1992 issue, to distinguish between paid advertising and free news material, all purchased ad space will specify in small type at the bottom of the ad, who paid for the advertisement.

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Thank you Brethren

As this past summer began BEM faced a serious financial shortfall due to diminished offerings from churches. An urgent appeal for prayer was sent out to the pastors and other leaders of our fellowship, as well as to over 1200 alumni of our First Love Renewal ministry. Although this article is being prepared two months in advance, the response thus far has been interesting. Here are some of the comments received:

"We responded to your letter right away with a check to help in the ministry . . . FLR meant so much to me—a friend has come to know the Lord—my freedom from worry and new boldness for Christ made it so easy to share with her. She is still a babe and needs lots of nurturing, but the fruits indicate that she has really turned her life over to Christ."

—*B.P., Ohio*

"We want you to know we are concerned and praying about BEM. Why we Brethren have to be so poor is beyond my comprehension. We may be able to help but little, but please know our love reaches out to you."

—*I.M., Ohio*

"I pray for you and your ministry at least twice a week. So I will continue to pray and add that the Holy Spirit would convict more pastors to have their churches support the ministry that the Lord Jesus has given you."

—*B.B., Pennsylvania*

"Of course your ministry is worthy of sustaining. I can only send small amounts, but you can count on a monthly amount as long as possible. No way can we allow God's work to be stopped on this earth as long as we are able to function. Thank you for allowing me to know of this need and for every way you have assisted . . . our church."

—*A.P., Virginia*

Some families from our Grace Brethren Church in Sunnyside, WA, organized a rummage sale and made BEM their project. More than $400 was raised one Saturday. The money was placed in a McDonald's chicken nugget box and left on the kitchen counter inside the house. The next day when the family returned from Sunday worship they discovered their home had been burglarized. The thieves had made off with a VCR, a television set, and some family jewels. Fortunately some of these items could be replaced because the house was insured. But what about the rummage sale money for BEM? Quickly the chicken nugget box was checked and there all the money lay safely, apparently overlooked by the thieves! It was as if God's guardian angels had kept a vigilant watch over the dedicated contribution of these Grace Brethren families.

The GBC in Sunnyside, WA, held a rummage sale for B.E.M.

Thank you, brethren, for your response to our need thus far.

—Ron E. Thompson, Executive Director

For Mike Taylor medicine *is* missions whether it be in America or in Africa.

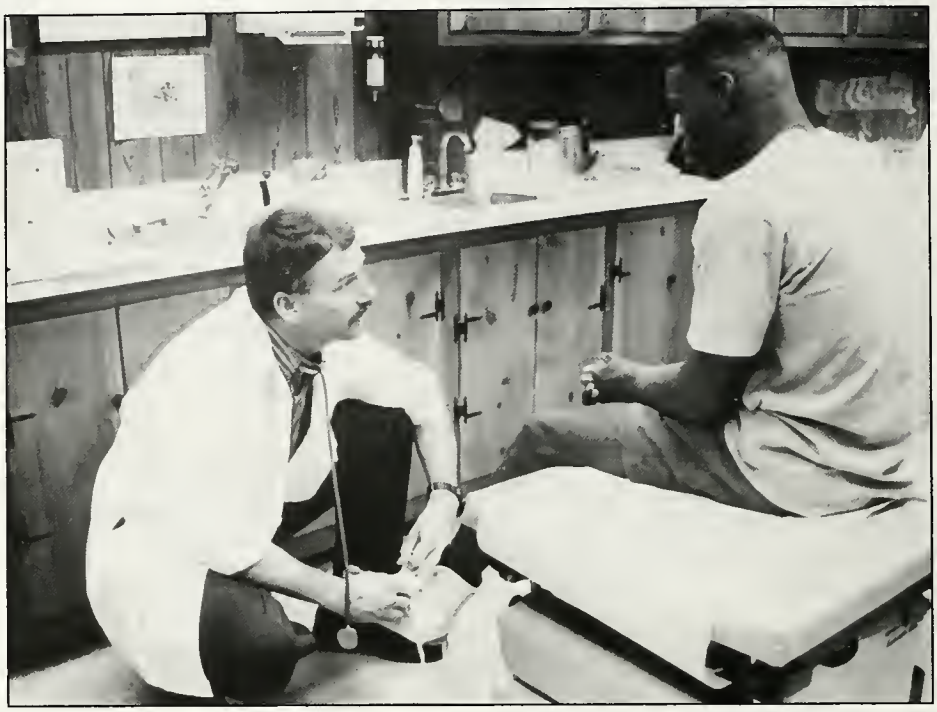


Photo Courtesy of The Aiken Standard, Aiken, SC.

An Award in Medicine = A Reward for Missions

Even though Mike Taylor doesn't get too excited about awards, the most recent one he received was especially gratifying. Not only did it give him an opportunity to honor God publicly in a secular setting, but he was able to use the monetary gift to help with medical work in the Central African Republic.

On May 23, 1992, Mike Taylor received the International Humanitarian Award for Physician's Assistants. There are approximately 30,000 Physician's Assistants (PAs) in America who provide mid-level health care. According to one who nominated Mike for this honor, "Mike has helped to elevate the Physician's Assistant profession to new heights of respectability in this state (South Carolina) through persistent education and exemplary personal professionalism."

A 1979 graduate of Grace College, Mike began working as a PA in 1981 following two years of required medical schooling. He had had no real interest in medicine until he began working as an orderly to put himself through college. Through this he discovered that he enjoyed helping the sick. God used a librarian to suggest that Mike become a PA since he could not decide whether to pursue becoming a nurse or a doctor at the time.

Even before Mike and Myra, a registered nurse, met in medical school, both of them had known in their hearts that they wanted to be missionaries and do more with their talents than work for a paycheck. After spending eight years in a family practice in Aiken, SC, Mike and Myra could no longer ignore the sobering statistics like those put out by WHO (World Health Organization) showing that 250,000 kids a week die in developing countries because of preventable diseases.

The Taylor family ended up spending two years in the SOWers program in the C.A.R., where Mike's responsibilities included missionary health care for 60 people, intense training and teaching regarding AIDS, training for management of an IV fluid production unit and inpatient care for a one hundred-bed bush hospital.

Most of the African people live in thatch-roofed mud huts so when they come into the hospital, which has cement floors, it doesn't matter to them that there are chickens running around or that the window openings have no screens. A diesel generator provides electricity for only two hours a day in order to pump water. Lighting is either solar or a 12-volt fluorescent bulb. X-rays are simplistic as are the medicines. Making the transition from American medicine to rural African medicine was tough for Mike. He had to decide whether he should take America to Africa or work *with* Africa.

The success of the Taylor's ministry during their two-year stay was paved by the dedication of many other Grace Brethren doctors and nurses, who over the decades have trained what is now a core group of 80 nationals to help in the hospitals and clinics. These godly African men and women have not wavered in their commitment to God or in showing compassion for their fellow countrymen.

For the past 70 years, the Grace Brethren Medical Ministry Team's philosophy has been to make the African as self-sufficient as possible with the aid of quality guidance and education. The present conditions in Africa are causing the team to reevaluate and possibly change their approach. Politically the C.A.R. government is in shambles which profoundly affects the economy and intensifies poverty. The filth, malaria and parasitic diseases are as rampant as ever, and yet, there are no long lines of sick people at the doors of the dispensaries. They simply have no money to pay for the medication that they desperately need. The big question is: should free medicines be given out at the risk of having Africans become dependant on Americans again?

America would have the resources needed to supply the Grace Brethren medical work with the necessary medicines. According to Mike, it takes only 20,000 U.S. dollars per year to provided medicines for the two hospitals and 20 dispensaries run by the Grace Brethren in the C.A.R. In these facilities, 1,100 patients are treated each day and 600 surgeries are performed each year, most of them lifesaving. Mike compared the wise use of $20,000 to the frivolous use of the $10,000 it takes to put on a fireworks display in an average small American town.

When asked why he wants to return as a medical missionary to the C.A.R. Mike promptly replied, "Tremendous Imbalance." The ratio of medical missionaries to those of the world's population who need not only medical attention but also a Savior is overwhelmingly out of balance.

When June 1993 rolls around, the Taylors hope to be enroute to Africa again where they would like to spend four out of every five years. "The pull is so great to return once you've spent time in Africa," says Mike. "I like medicine. It is the basis of everything we do over there, but I feel that there is a much higher call than to just help physically. We also work on a spiritual level. I am able to share Christ through medicine."

The Taylor family already embarked on their initial phase of becoming career missionaries by moving to Albertville, France, in August, 1992. While there they will be learning French for ten months. These language lessons are important because French is the official language in the C.A.R. and speaking French will be necessary in teaching and training more African medical personnel. Fortunately the Taylors were able to learn Sango, the trade language, during their first stay in Africa.

When Mike accepted his award at the annual PA conference in Nashville, Tennessee, this Spring, he was given only 60 seconds for his acceptance speech. However, he feels that his acknowledgement of God in that speech was what drew 200 people to come and hear his 45 minute lecture several hours later. In Mike's lecture, entitled "Overseas Job Opportunities," he explained that most of the opportunities are provided through religious organizations. Afterwards, 15 people showed a keen interest in medical missions. Mike hopes that perhaps one or two of these will actually go to the field.

Following the conference, Mike called the company which helped to co-sponsor the conference, thanking them for the personal gift as well as the $1,000 that was given specifically for purchasing medicine for Africa. "The lady I spoke to was very nice and I was able to help her see that Grace Brethren Foreign Missions is a legitimate organization," explained Mike. As a result, there is a possibility that the G.D. Searle and Company may make further contributions of the number one drug used in Africa.

Mike Taylor is to be congratulated for being selected for this prestigious award. The desire he has to use his talents for the Lord is a fine example for all of us to follow. Whether or not we receive recognition here on earth we know even a cup of cold water given in Christ's name will not escape the notice of our heavenly Father.

Should the Taylors take America to Africa or work *with* Africa?

Mike and Myra Taylor are members of the GBC in Aiken, SC. Rachael is seven, Rebecca is five and Kristen is almost two.

National WMC President's Message

BETTY OGDEN

This completes my fourth and final year serving as your National WMC President. It has been a privilege and a spiritually stretching experience for me. I must confess at times the responsibilities and work load were overwhelming. Balancing my job as a school administrator, pastor's wife and a grandmother of twenty was often a challenge. But as I reflect on what God is doing among the ladies in our fellowship around the world, it gives me great satisfaction and fulfillment to have invested my energies in a missionary team working to evangelize the world.

Mrs. Betty Ogden

The response to a questionnaire sent to all active foreign missionaries was affirming as over and over they declared the impact WMC has had on their lives and ministries through the years. My special thanks to each missionary who responded.

I want to commend all of the ladies of the local councils for all of your faithful ministries. What a joy it is to hear the reports at National WMC Board meetings as the District Presidents report on the many things that have been done for our home and foreign missionaries, SMM, the Missionary Residence, Grace Schools, Board of Evangelism, as well as your faithful service in the local church.

The special WMC Task Force, appointed last year in response to suggestions from WMC members and missionaries, has suggested we sponsor one of the OTN leaders to attend National Conference to stimulate our vision for World Missions. OTN "Women of the Good News" is Central Africa's counterpart for WMC. Linda Messinger has consented to be our liaison in this venture.

We are living in a world of dramatic changes—most Bible scholars are convinced we are living in the last days. In less than three years, the Berlin Wall is down, communism—the ideology feared for almost a century—is completely disintegrated, our president is calling for "A New World Order." The killing of the unborn is accepted globally.

With the great influx of immigrants from all over the world, the Christian view of life is rapidly being displaced by a pagan society. We are asked to be tolerant not only toward minority groups but toward their religions. There is a growing resentment among younger college-educated people of Christianity's claim to be the only true religion. With this attitude, goes rejection of all authority. The family and the home, once the foundation for our society, is a unique entity with little influence on the moral conscience of our world. Satan has spread his diabolical lie that each of us has the right to act autonomously, independent of any responsibility to others or any accountability to God.

The mission field, ladies, has come to our shores. Our beloved America is becoming a pagan nation. The Great Commission is not for just a selected few. It is a command for every believer.

With the rapid technological progress of our age, there is a great fascination with newness. It is automatically assumed that the "newest is the best." This is true of everything from automobiles to laundry detergents. That concept applied to ethics is used as a basis for rejecting biblical values. For example, sexual abstinence apart from marriage is considered out of date. As a Christian school administrator I interview each family that enters our school. This summer I have written three rejection letters to people who claim to be Christian yet live together and are not married. The children in that home are being raised to see this as normal, and

We need to adjust our thinking and our programs to apply eternal truth in a contemporary world.

God's standard for the home has become a mockery.

Since WMC is now more than 50 years old, it is considered out of date by many of the younger women. Grandparents may be over 50 but that doesn't mean they are out of date. You can change with the times and through that gain wisdom in dealing with the present and facing the future. But as a grandparent, you can't help by wishing for "the good old days" of 50 years ago, and neither can WMC help by keeping it like it was in 1940. We need to adjust our thinking and our programs to apply eternal truth in a contemporary world.

Baby boomers, we are told, are disenchanted with institutions—political as well as religious. Our over-stressed mobile society and the disintegration of the family has produced a society without faces, creating a void in relationships. In the 1940's the great need in the fundamentalist movement was to be right. In many ways relationships were ignored. Christ, however, emphasized relationships. This is a biblical principle. "Love the Lord with all your heart and your neighbor as yourself."

At the turn of the century there was a split in the Brethren church over the matter of dress. The group the Grace Brethren would trace from was called the Progressives. They felt the need to be relevant to the world in which they lived. The other group, now known as the Church of the Brethren, kept their own traditions and their legalism, but lost the spirit of the gospel; and now most of those churches have only a social gospel.

I am convinced that some things are absolutes and unchangeable, but some things, that tradition makes absolute, are really negotiable. In other words, procedures, archaic wording, "the way we have always done it," should be evaluated, simplified, updated or whatever else will make WMC more palatable, current, challenging and meaningful.

Ladies, ministry does not come easily or naturally. As fallen people, our hearts are centered on ourselves. Our favorite words are "I," "me," "my." As ladies, we need to have a heart for ministry. One pastor's wife said recently, "I don't go to WMC because it doesn't meet my needs."

Jesus Himself is our model for service, "For even the Son of Man did not come to be served but to serve and to give His life a ransom for many." (Matt. 10:45). Jesus came to minister. This was the purpose of His life. Jesus ministered by meeting human needs. He saw each individual as a person with a need and He responded to that need. He involved Himself with people. He healed them, fed them, forgave them, comforted them.

We have the opportunity to devote our lives to the glory of God. He invites us to come to Him for strength, and then go into the world as He went into it. As Christ lives His life in us, we are refreshed each day, not to be ministered to but to minister.

WMC is not the only viable women's ministry in the Brethren Church. We need to encourage those ladies who are in the phase of life when they need a Mother's Club. Perhaps if they witness the love and support of the WMC, they will want to become actively involved in an organization that ministers to the needs of others. We need each other. The younger women need us and we need them.

Let's get behind WMC . . . and use this vehicle to obey God in our local churches and through them reach out to the mission fields of the world.

I was 35 years old when God really began to turn my life around. I had known Christ for years and felt I was a pretty good person, but I was not prepared for the way God would work when I asked Him to let me see myself as He saw me. For about three months, He bombarded me by revealing the depravity of my own heart, until I confessed to God my sinfulness and deceit and said "God, please, I can't take any more."

"Humble yourself in the sight of the Lord, and He will lift you up." (James 4:10)

God showed me my selfishness, my pride, my unforgiving spirit, my impatience, my hardness, my jealousy, my dishonesty and deception, my impurity and my lust. He showed me I was so preoccupied with wrongs done to me, I was blind to my sin against God.

My dear sisters and daughters in Christ, do you hunger for real fellowship with God? Are you willing to cry to God for His all-revealing light and to obey it when it is given?

We cannot "do" what God wants us to "do" until we first "be" what God wants us to "be." John 15:5 . . . "apart from me you can do nothing." When we feel totally helpless within ourselves, this is the way we should feel. We are limited creatures. We need to depend totally on our unlimited Creator. Whatever He asks us to do He gives us the strength to do.

In the Grace Brethren Fellowship we have a ladies organization already mobilized with a world missions objective. Let's get behind WMC and change it where change is needed and use this vehicle to obey God in our local churches and through them reach out to the mission fields of the world.

A Progress Report on the First Year July 1, 1991 to June 30, 1992

Part 2 of 2

LARRY N. CHAMBERLAIN, EXECUTIVE DIRECTOR

Editor's Note: We at Grace Brethren Home Missions and its ancillary organizations have finished the first year of our "Mission America" campaign. This five year strategy has set aggressive goals and objectives which we hope to accomplish for the glory of God. Last month we were pleased to give you a progress report on the previous year in the areas of church planting and the chaplaincy ministries. This month we update two other exciting ministries: the Grace Brethren Investment Foundation and Grace Brethren Navajo Ministries. Many thanks to you for your prayers and support which make these ministries possible. We ask for your continued faithfulness as, together, we strive toward our mission, Mission America!

Director Steve Galegor's heart for the Navajo people makes him an invaluable asset to Grace Brethren Navajo Ministries.

NAVAJO MINISTRIES

1. Obtain full support of our missionary staff by the end of 1993.

Director Steve Galegor has outlined a comprehensive plan to initiate the accomplishment of this objective. Each staff member has been assigned a list of churches which are most likely to be supportive of his or her ministry. Efforts are now taking place which will cement this relationship by way of a formal commitment.

2. Obtain full support of our Navajo student body by the end of 1993.

We are planning to annualize a specific appeal designed to generate student support. This year's appeal was made in July for the students of the next school year. Our request is for one-time gifts as well as ongoing, monthly support. This year we are using the compelling story of Anna Hare, long-time provider of Navajo student support.

3. Start two new Navajo churches by the end of 1995.

The Navajo Committee discussed the possibilities of new churches in a more urban setting, as well as the possibilities of clan/family-unit churches in the back country. The possibility of one of the two churches being developed within the next two years is strong. Our ability to accomplish this objective is a direct function of identifying and training leadership.

Mark and Jane Hussong, our new missionary couple being sent to Navajoland

this year, will work primarily in these areas of new church development and Navajo pastoral training.

4. Develop a dynamic youth ministry among our Navajo churches.

The Navajo Director has a plan to utilize future personnel in the accomplishment of this objective. The effectiveness of our Navajo ministry tomorrow depends upon the spiritual development of today's youth. And that spiritual development must take place in the Navajo churches in addition to the ministry of our Christian school.

5. Add four couples to our VIA (Volunteers in Action) ministry by the end of 1995.

This program of ministry involvement is enjoying an expanding interest across our Fellowship. Inquiries for VIA involvement are increasing and we are confident this goal will be reached over the next several years. A colorful brochure is being prepared which will inform the Fellowship of this unique opportunity for ministry.

CHURCH FINANCING

1. Increase awareness in the FGBC of the valuable ministry of the Grace Brethren Investment Foundation.

The ministry of the GBIF is communicated to the Fellowship in all media pieces. The production of a new quarterly statement also enhances communications with current depositors. A video production is planned for the visual presentation of how the GBIF has impacted the growth of the Fellowship.

2. Increase personal investments to $25 million.

The deposit base of the GBIF has increased from $18.75 million on January 1, 1991, to more than $24.5 million on June 30, 1992. That's a phenomenal increase of 30% in only 11/2 years! Our goal of reaching $25 million by the end of 1995 will be accomplished three years ahead of schedule, by December 31, 1992.

3. Increase church loans to $20 million.

With the expected increase in deposits, this goal is fully realizable, as well, and very essential for concurrent increases in net earnings, since more is gained from mortgage loans than from reserve investments.Our present loan portfolio totals $16.3 million, so we would have to place approximately one million dollars a year in new loans (excluding principal pay-downs) to reach this goal. With the recovery in the economy should come an increase in church construction/financing.

The new building for the GBC in Auburn, CA, is made possible through financing by GBIF.

4. Increase total number of personal investment accounts to 7,000.

For years we were plateaued at around 3,600 accounts. This past year we've seen a dramatic increase. This goal is more aggressive than simply projecting a dollar deposit growth, because this goal demands a marketing effort to secure new accounts, not simply to increase the deposit base of existing account holders. Given the 40,000 plus members of the FGBC, this goal is realizable.

5. Develop a network of prayer support for the ministry of the GBIF.

We are including prayer requests for the GBIF in the monthly *Prayer and Praise* publication. One excellent approach to the achievement of this goal would be to solicit prayer for specific needs among our own depositor constituency, those who have a "vested interest," excuse the pun, in the future well-being of the GBIF.

Answers for Your Financial Questions

"We Need More Money." Counsel for Two-Parent and Single-Parent Families

LEE CARYER

Q Our family lives in a suburban neighborhood and we need more money. Other than the obvious (second job, wife working, etc.), do you have any suggestions?

Send your questions to:
Lee Caryer
P.O. Box 261053
Columbus, OH
43226

A Perhaps the answer lies in the question itself, particularly in the word "need".

In America we are taught by the media that we need several cars, television sets, VCRs, telephones, vacations—the list is endless. My sister and her husband have three children. She tells me that it is unusual for a day to pass without at least one child needing money for a school activity. Teenagers, as well as many of their parents, feel a need to wear fashionable clothes. The word "need" has been clearly replaced by two other words in our vocabulary, namely "want" and "desire".

Most people in America do indeed *need* automotive transportation. But they might *choose* to satisfy that need with a new car (a want?) or a new luxury car (a desire?).

When I was a child over 30 years ago, I thought my family "needed" to join the country club and the downtown athletic club. All of my friends belonged and I didn't, so that seemed like a need to me. The explanation that there wasn't any extra money for such luxuries was difficult to accept at that time. However the lesson that funds are not unlimited and that choices must be made has been valuable for my entire lifetime. It's a lesson which every child should learn as an important part of "training up a child in the way he should go" (Proverbs 22:6). As a matter of fact, the lesson is most valuable for a child to learn when the family is sufficiently affluent. They may feel they do not have to teach this principle but what guarantee is there that the child will be able to generate the income the parents did? What if the child doesn't manage money as well as the parents?

Having said all of that, here's one answer to your question: Don't worry about earning more until you are sure spending has been cut to prudent levels. Between taxes, transportation, clothing, child care, meals away from home and other less obvious costs, it might be necessary to earn $3 to $4, to provide $1 more for spending. It is far easier to reduce spending by $1 and invest the extra time with the family.

After doing that, I suggest husband and wife review their goals for the family. If a need for added income remains, the next step is concerted prayer. "My God shall supply all your needs according to His riches in glory in Christ Jesus." (Phil. 4:19). God may provide a part-time job which coincides with family goals, or He may subtract an expense, or He may meet the need in other ways.

As Christians in America we have the difficult responsibility to distinguish between needs, wants and desires. We can take them all to God but must remem-

ber that He promises to meet only the needs. At appropriate times He will also satisfy wants and desires, but that is His choice.

Q What advice can you give a single mother trying to raise children?

A Larry Burkett was so moved by the problems of single mothers he counseled that he included a section called "Just for Singles" in the *Your Finances in Changing Times* Seminar. He addresses singles' needs, such as child care, maintenance, counsel and support. Also addressed are the singles' responsibilities such as reciprocation, disciplined lifestyle and sharing needs. Church's responsibilities are also included such as counseling, benevolence funds, help groups, child care and providing a "father image."

Never having been married, I have a sense of the separation between families and singles in the church. It is my opinion that many church members feel a single is incomplete until married and either seek to help the person beyond this terrible burden or dismiss the person as inconvenient when it comes to church activities. In fact there are good (and bad) singles (and marrieds) in Scripture, and in the world. In my seminar, I attempt to express that kind of mindset to the audience.

Yet in one seminar, after expressing Burkett's viewpoint and my own, a single mother came up to me and angrily said, "What good do you do by saying that? They'll just go home and forget about the problems we have like they always do." She felt a great deal of frustration due to the lack of support from her church.

In summary, you point out one of the greatest problems in our churches today. Single mothers seeking to serve God deserve many kinds of support from churches whose members may have to inconvenience themselves to provide that support. Uplifting people in need is God's work and does in no way diminish the nurturing of family values. In fact a family which works together to meet the needs of others only grows in wisdom and compassion.

Finally, when it seems that we are all overlooking your difficult situation, remember that God knows the challenge you have. He will help you meet it and has suitable rewards in mind.

Conference Reports

The Herald Newsline has been inundated with calls to learn of the actions taken by the Conservative Grace Brethren Association as well as the Fellowship Council. The following reports are unedited and complete.

Business Session, Wednesday, July 30, 1992.

Recommendation on the Application of the C.G.B.A.

As required by the Bylaws, the Fellowship Council reviewed carefully and discussed at length the application by the Conservative Grace Brethren Association for recognition as a cooperating organization by the FGBC. The application was in order and the basic qualifications for consideration were met. However, the Fellowship Council does not recommend the CGBA for such recognition. This recommendation is based on the following:

1. There is little evidence that the CGBA wishes to function in the normal sense as a cooperating organization within the framework of the Fellowship.

   The CGBA has an actively adversarial relationship with other existing organizations that already serve our Fellowship. Efforts on the part of these national boards to reconcile these differences have not as yet been successful.

   The leadership of the CGBA, with its stated concerns in the area of baptism and church membership, was urged to participate in the forum process as established by the action of conference. The invitations were unanswered.

   Sessions sponsored by the CGBA were closed to some members in good standing of the FGBC.

2. The Council has serious reservations about the methodology and ethical practices of the CGBA in its public meetings. The forum process established by the conference, the elected leadership of the conference, fellow elders within the FGBC have been unfairly treated.

3. The application of the CGBA as presented to the conference is technically complete. However, the Council notes that beyond the stated purposes as officially given to the Conference, the CGBA has a published list of other concerns which focus on matters which demonstrate a non-compliant stance toward the authority of the Fellowship and its decisions.

The Fellowship Council regrets that it cannot recommend the approval of this application at this time. We urge every Grace Brethren elder and layman to work together to seek a restoration of relationships. Reconciliation does not require that we always agree with each other on various matters outside the parameters of our Statement of Faith. However, a basic commitment to one another is essential if the FGBC is to move ahead successfully.

Approved by the Fellowship Council

Business Session, Wednesday, August 5, 1992.

C.G.B.A.'s Response to Decisions at National Conference

The following is an announcement given on the floor of the National Conference of the Fellowship of Grace Brethren Churches, on Wednesday August 5, 1992, in Winona Lake, Indiana. This announcement was given by Pastor Gary Crandall of San José, California.

Mr. Moderator and fellow delegates:

I have been asked to speak as a representative of the Conservative Grace Brethren Association.

Given the positive vote of Conference on the Fellowship Council report on the baptism/membership issue, and given the negative vote of Conference on the Conservative Grace Brethren Association, I am announcing our departure.

Upon our departure, let me assure you that we do not leave with any ill-will toward you who remain. We regard you as true brothers and sisters in the Lord and precious in the sight of our God. Many of you we have known and loved for years. We do not cease to love you. But a forced fellowship is not a true fellowship. We, like you, want to be about our Father's business of fulfilling the Great Commission. To do so effectively, we believe we must work closest with those who share a fundamental agreement on theology, practice and missions. Harmony and unity are needed for such a great task, but they cannot come on the altar of compromise—it is a price too high. For us to remain would entail a compromise of our biblical convictions. We must each stand before the Judgment Seat of Christ—Who alone is the Head of the Church—and give an answer for what we have done and why we have done it. Our decision to depart, then, has not come about without much prayer and effort and tears.

We ask the same question as Amos: "Can two walk together unless they are agreed?" and we realize there are a number of issues upon which we disagree. It is not simply a matter of the baptism/membership issue—although we do, of course, hold a biblical position which differs from yours.

We also take exception to the tendencies toward denominationalism inculcated by the Fellowship Council which takes to itself more and more power and control each year. We cannot continue under such a system.

The dual constitution approach, which allows for open churches to be planted, initiated by Home Missions, is proof in itself of the hitherto undeclared split in our ranks as well as a dual-minded approach, which James calls unstable (James 1:8).

In 1990, Foreign Missions officially embraced the policy of planting open churches, thus subjecting conservative missionaries to the increased tension of laboring on the field with others of different convictions.

Grace Schools is violating its own officially stated position of requiring trine immersion for membership by allowing Grace Brethren professors and Board members to hold the opposite view.

There is a new way of interpreting Scripture at work in our Fellowship. It looks at truth with a subjective eye and seeks to divide God's Word into levels of certainty or clarity.

For these and other reasons, many of us feel we can no longer in good conscience remain a part of this Fellowship.

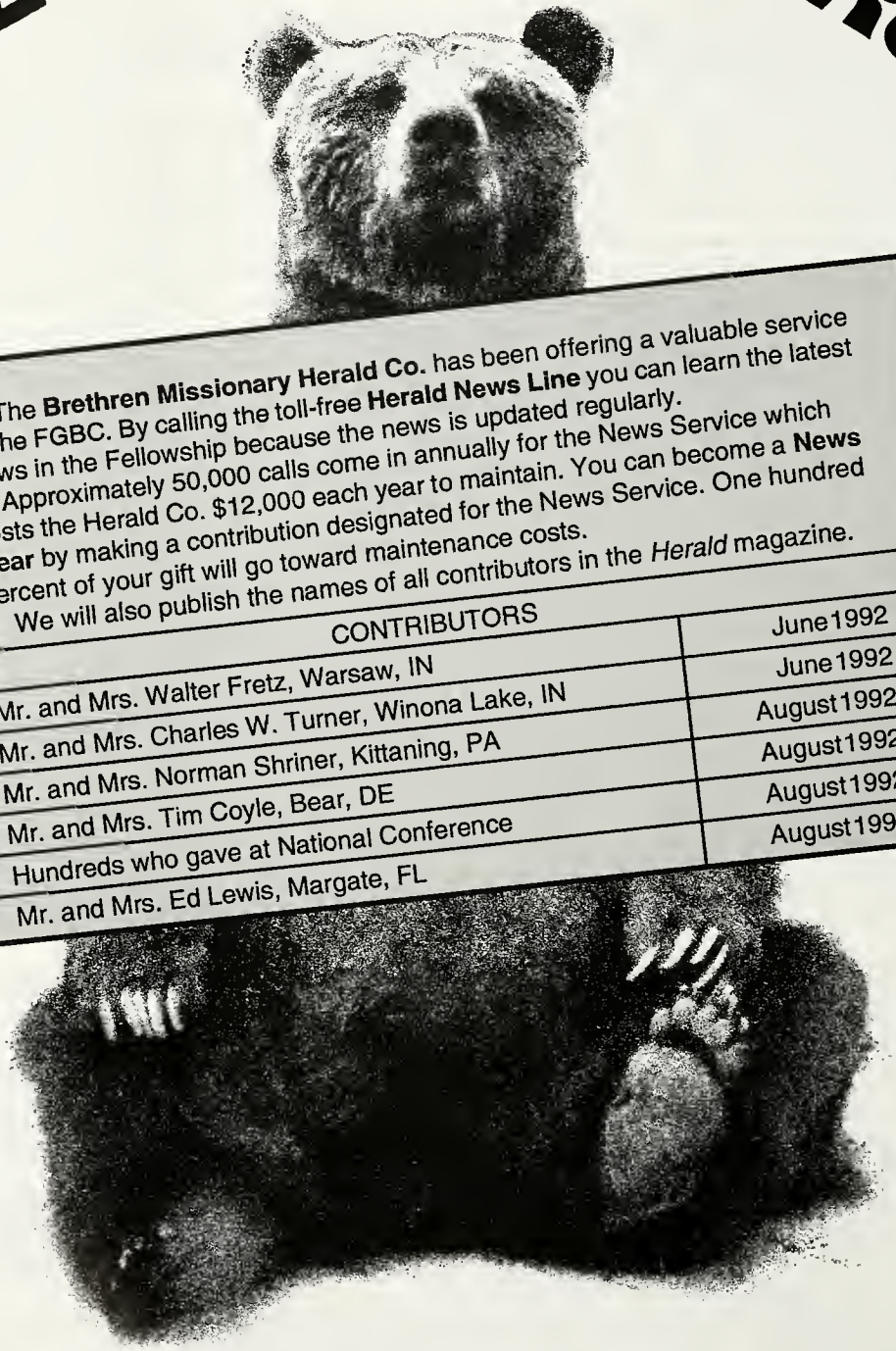
It is our fervent desire that we follow the Apostle Paul's mandate to "guard the treasure which has been entrusted" to us that it might be perpetuated intact to the next generation. We believe that part of the biblical treasure entrusted to the Grace Brethren Fellowship is that of trine immersion, and that those who join the membership of a Grace Brethren Church should join us in the practice of what we are commanded to guard and perpetuate.

The full effect of our departure will take months, perhaps years, to tell. The number is not significant to our cause, as Joshua and Caleb learned, but whatever number we might be, we hope to work out significant and satisfactory details with representatives of the various agencies in the Fellowship.

We do not want to stay and argue over areas of convictions. That has not proven to be productive. We seek a new beginning and a fresh start. Our first meeting in the formative process for a new Fellowship will be this evening starting at 8:15 p.m. at the Presbyterian Church at 7th and Chestnut in Winona Lake. All like-minded brothers and sisters are encouraged to meet with us.

Pastor Gary Crandall
South Bay Grace Brethren Church
4610 Camden Ave. San José, CA 95124
(408)269-0768

NEWS - BEARERS



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Approximately 50,000 calls come in annually for the News Service which costs the Herald Co. $12,000 each year to maintain. You can become a **News Bear** by making a contribution designated for the News Service. One hundred percent of your gift will go toward maintenance costs.

We will also publish the names of all contributors in the *Herald* magazine.

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Mr. and Mrs. Walter Fretz, Warsaw, IN	June 1992
Mr. and Mrs. Charles W. Turner, Winona Lake, IN	June 1992
Mr. and Mrs. Norman Shriner, Kittaning, PA	August 1992
Mr. and Mrs. Tim Coyle, Bear, DE	August 1992
Hundreds who gave at National Conference	August 1992
Mr. and Mrs. Ed Lewis, Margate, FL	August 1992

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NEWS UPDATE

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W R I T E R S W A N T E D

If you enjoy writing, we welcome your contributions to *Daily Devotions.*

This devotional booklet for the Fellowship of Grace Brethren Churches is produced on a cost basis, so we are not able to pay honorariums for scripts. However, there is great satisfaction in seeing your material published as well as knowing that it will be helpful to the readers.

Choose a scripture passage to go along with your devotional and, if you have a preference, indicate the time of year when you would like your material to appear. Feel free to write more than one devotional. We are now accepting manuscripts for the July–December 1993 issue. Please type your work and send it to:

Daily Devotions
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Winona Lake, IN 46590

NEWS UPDATE

Annual Changes:

Basinger Christian Brethren Church. 16525 Hwy 98 N., Okeechobee, FL 34972.

Davis, Ray. 13519 Cherry Tree Circle, Hagerstown, MD 21742.

Grace Brethren Church, 790 Lafayette Rd., #2, Medina, OH 44256-2434.

Grace Brethren Church. 2428 Westfield Rd., Niles, MI 49120-4502.

La Mesa GBC in Rio Rancho, NM closed July 12.

Maranatha Brethren Church. 19835 Scott Hill Dr., Hagerstown, MD 21742.

Marksbury, Dave. P.O. Box 222 Cypress, CA 90630-0222. Office: 714/895-6393, home: 310/426-8854.

Marlier, Tim. 11572 Coralberry Ct., Moorpark, CA 93021.

Pritchett, Dan. 10822 Allen Ave., Hagerstown, MD 21740-7609.

Susquehanna GBC. 6694 Sunrise Lane, Wrightsville, PA 17368.

Wallace, Mike. Phone: 602/814-8112.

Wambold, Roger. He is no longer pastor at Penn Valley GBC, Telfoord, PA.

Weddings:

Austin. Mark Austin, son of Rev. and Mrs. Gary Austin, and Julie Rosado, daughter of Mrs. Maria Rosado, were united in marriage at the Warsaw Community GBC on July 18, 1992. Performing the ceremony was the groom's father, with assistance by Rev. Scott Miles and Mr. Mike Dubberly. The Austins' address is 316 Denver Ave., Goshen, IN 46526.

Hawkins. James Hawkins, son of Mr. and Mrs. Ray Hawkins, and Denise Patrick, daughter of Mr. and Mrs. David Patrick, were united in marriage on June 20, 1992, at the Calvary GBC in Alto, MI. Performing the ceremony was the bride's brother-in-law, Rev. Dan Thorton, pastor at Peninsula GBC, in Soldotna, AK. The couple's new address is: 10265 Grand River Rd., Clarksville, MI 48815.

Hoyt. Rosalyn Leather and Philip Hoyt were united in marriage on July 18, 1992, at the Hagerstown, MD, GBC. Officiating pastors were Larry Humberd, Lehigh Valley GBC and Lynn Hoyt of the Ft. Lauderdale GBC.

Hunter. July 25, 1992, was the wedding day for Kristine Ann Jensen and Bradley Allen Hunter. They were married at the Waterloo GBC in Iowa. John P. Burke, pastor.

Momeyer. James Momeyer, son of Mr. and Mrs. Robert Momeyer, and Deborah Austin, daughter of Rev. and Mrs. Gary L. Austin, were united in marriage at the Warsaw Community GBC on June 13, 1992. Performing the ceremony were the groom's grandfather, Dr. James Boyer, and the bride's father. Their address is: 1202 Wooster Rd.—Lot 81, Warsaw, IN 46580.

Riehl. Bradley Riehl married Kathleen Riley on May 30, 1992. Dr. Roy Roberts performed the ceremony at the Grace Brethren Church in New Holland, PA.

Taylor. June 6, 1992, was the wedding day for Stephen Taylor and Susan Hively. They were married at the York GBC in York, PA. Officiating the ceremony were Jim Taylor, the groom's father, and pastor Dan White.

Airmail Subscriptions:

Mr. and Mrs. Donald Carter of Lakewood, CA have provided *Herald* airmail subscriptions for **Donna Fasnacht**, C.A.R.; **Greg Burgess**, France; and **Roger Stover**, Germany.

The Grace Brethren Church of Alexandria, VA, has given a gift to bring the Herald magazine to **Mike and Amy Volovski** in the C.A.R. via airmail.

ATTENTION: There are still several missionaries who aren't receiving the *Herald* magazine by airmail. Call 1-800-348-2756 today to inquire about how you can help out in this way.

News:

Washington D.C.: Grace Brethren Churches of the national capital area will celebrate their **Centennial October 23–25, 1992.** Six churches have grown from the Bible class founded on Capitol Hill by William O. Lyon on October 30, 1892. The mother church was located at 12th and E Streets, S.E., until it relocated in Lanham, Maryland, in 1970. The Lanham church will host the celebration. Daughter churches are Temple Hills, Waldorf, Owings and Frederick in Maryland, and Alexandria in Virginia. All former members and associates are urged to send their names and addresses as well as those of whom have had ties to 12th and E, to **Lanham Grace Brethren Church**, 8400 Good Luck Road, Lanham, MD 20706-2800, ATTN: Centennial. You will be sent an invitation and a Centennial Program. Russ Ogden is pastor.

Mr. and Mrs. Vern Schrock, charter members of Waterloo Grace Brethren Church, were honored on Sunday, July 10, 1992. The occasion was their sixtieth wedding anniversary.

Mr. Schrock served on the board of Brethren Home Missions for seventeen years. He was a lay preacher for many years as well. He also served the Waterloo church in numerous areas including Moderator, Sunday school teacher and deacon. He was the state director of Iowa Rural Bible Crusade and Christian Businessmen's Committee International. After fifty years in the jewelry business he retired in 1982.

Mrs. Schrock served as church organist, Sunday school teacher, deaconness, local W.M.C. president, officer of the National W.M.C. and worked with National S.M.M. as Charm Lady for many years.

The Schrocks have two daughters. Nancy is the wife of Rev. Ralph Miller, pastor of Boones Mill Grace Brethren Church near Roanoke, VA. Sally is married to Terry Kuntz. They live in Waterloo and as a family are all active in the Grace Brethren Church. Mr. and Mrs. Schrock enjoy having four grandchildren and one great grandson.

Mr. and Mrs. Vern Schrock

Steve Friddle began his ministry as Youth Pastor at the Martinsburg Grace Brethren Church in July. Steve and his wife, along with their three children, have moved to this address: 302 N. Bassler St., Martinsburg, PA 16662.

The Larry Burkett Seminar "Your Finances in Changing Times," sponsored by Christian Financial Concepts, will be held at the East Side Grace Brethren Church in Blacklick, OH (near Columbus) on September 25 and 26. Call 614/861-5810 for information.

Retiring to Florida? Why not consider moving to Palm Harbor on Florida's west coast. We have immediate ministry openings in the area of Visitation, Sunday School, Bible Studies and Evangelism Training. Please contact the Palm Harbor Grace Brethren Church, 2255 Nebraska Avenue, Palm Harbor, FL 34683 (Tel. 813/789-2124).

The Grace Brethren Church of Licking County, Pataskala, OH (12 miles east of Columbus), is seeking a senior pastor. To obtain further information contact Doug Hoffmann, Chairman of Search Committee, GBC of Licking County 3517 Headley's Mill Road, Pataskala, Ohio 43062

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HERALD

Volume 54, Number 10 October 15, 1992

Dave and Sherri Johnson

As Christians we have a mission to help equip other believers to grow in knowledge and service for Jesus Christ.

Read about how this is being done in the lives of

World-Class Athletes (page 5)

Navajos (page 10)

The People of the Dominican Republic (page 16)

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As Time Goes By . . . a Little Look Back

CHARLES W. TURNER

Time does go by rather quickly and it tends to pick up speed in relationship to which side of the hill you are sliding down. This struck me the other day as I approached my computer to produce yet another editorial. This begins my twenty-second year of writing editorials. I'll refrain from giving you the exact number since it now runs in the hundreds.

The point is that the first several dozen editorials were pounded out on the Smith-Corona typewriter that was so new it was even an electric machine. The return key was just the push of a button and I didn't have to use all of the muscle power to push back the return lever for each new line. Next I used an IBM Electric and it seemed to me everything was up-to-date in Kansas City.

Then came the computer. It was rather crude at first but again it opened up a whole new world. Now innumerable options are available—*Word Perfect* or *First Choice*, windows, spell checker and a lot of other new stuff. Companies go through changes too, including the Herald Company. The area of book publishing has gone through big changes as well.

The early seventies was a rather uncomplicated era because there were no 800 numbers or fax machines or the availability of receiving instant news on a newsline. Those were the days of the weekly *Herald*, but now news items can go across the country or the globe in hard copy (facsimilies) in a matter of a minute or two.

During a real busy month we now have as high as 6,000 phone calls coming in on our 800 numbers seeking news or placing orders. I never dreamed I'd see the BMH Book list go from one title to almost 200. If you had told me our mailing list to pastors through the *Nephew* would go from 500 to 10,500, I would have said you were dreaming.

It has been a delight to see that our customer base is from 20 different countries and over 100 other bookstores. There are dozens of educational institutions that secure part of their textbook list from the Herald Company as well.

Another evidence of the passing of time is that the number of the *Life's Most Important Question* tracts has reached nearly three million. Literally thousands of persons have made some form of commitment to Christ through this evangelism tool. The popularity of it continues to grow. Forty different denominations use it and thousands of churches are using it in their outreach programs. It may be the most effective piece of Christian literature ever to be used in Brethren Church history. On some days hundreds of these tracts go out through the mail. Over 93% of the sales are to non-Brethren churches. This is indeed a contribution the Brethren have made to the evangelical world.

The outreach of the Herald Company also moved into a new community last year. An experiment to reach a fast growing urban community was set in force by the opening of a new bookstore in Indianapolis, IN. The location is in the most rapidly growing community in the state. We went out "among 'em" and our neighbors became McDonalds, Burger King, Wal-Mart, Cracker Barrel and about 25 other stores. In fact, one new neighbor is a package liquor store. Winona Lake it is not but we wanted to go where the people are. There is more traffic going by the store in a 24-hour period than we have go through Winona Lake in a year. If all of the cars stopped by, we would not get unplugged for a year! Sales are growing and the first full year appears to be in the $200,000 range. This is not near a break-even point but the potential exists for a million dollar store and future expansion.

As time has flown by the Lord has been so good to the ministry of distributing the Word of God. We are told, but cannot confirm, that we are the leading seller of Bibles in the midwest. Where once we purchased two or three at a time we have purchased as high as 2,000 of a kind and most commonly we purchase lots of 200 to 1,000. Our most famous sale must be the one to the Los Angeles Raiders football team. The Bibles were in black, of course.

As time goes by the opportunities for service continue to open. What the next twenty years will bring is hard to imagine. We would give up everything for the coming of the Lord, but his delay makes possible a privilege of introducing more persons to the Lord. Thank you for being part of the Herald ministry. Your prayers and gifts have made possible a world-wide distribution of the truth . . . as time goes by.

Brethren Missionary

HERALD

Volume 54 No. 10 October 15, 1992

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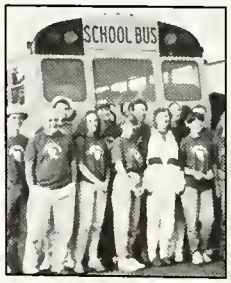

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The *Herald* magazine offers space for promotional material to the boards, churches and members of the NFGBC. This includes publicizing special events, seminars, programs or advertising for an organization. Items that are news oriented will be printed at no charge. Beginning with the April 1992 issue, to distinguish between paid advertising and free news material, all purchased ad space will specify in small type at the bottom of the ad, who paid for the advertisement.

Standard rates for advertising:

one full page	$370.00
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For publication schedules contact Publisher, Charles W. Turner. 1-800-348-2756. 8-5, EST.

Coach Franson Has a Role in MAXIMIZING God-Given Abilities of World-Class Athletes

Photo by Joel Byford

LIZ CUTLER

Terry Franson didn't set out to train world-class athletes, but in the past 14 years, the 41-year-old coach and member of the Grace Brethren Church, LaVerne, CA, has trained more than 50 athletes who have competed in international track and field events.

Among his protégés are 1991 U.S. Olympians Dave Johnson, bronze medalist in the decathlon, and Mike Barnett, who placed 7th in the javelin.

Franson and his wife, Nancy, and three daughters, Becky, 13, Molly, 10, and Cara, 8, have attended the Grace Brethren Church for the past seven years. For the past three, he has served as an elder, providing oversight for the junior high, high school and college programs. The church is located northeast of Los Angeles. With Sunday morning attendances reaching 300, it recently celebrated its 90th anniversary.

A faculty member and coach at Azusa Pacific University, Azusa, CA, since 1978, Franson considers his work a ministry. "The reason I coach is because God has called me to that," he says. "The most important thing I can do is provide a program that is centered around the Lord."

He is committed to helping young men and women be the best they can be. "The real measure of success is not what you can do compared to others, but what you can do compared to your own best self," he notes, paraphrasing Galatians 6:4. "Everybody has God-given abilities. My job, and the job of this program, is to help an athlete maximize those abilities so they can strive to be excellent with what God has given them."

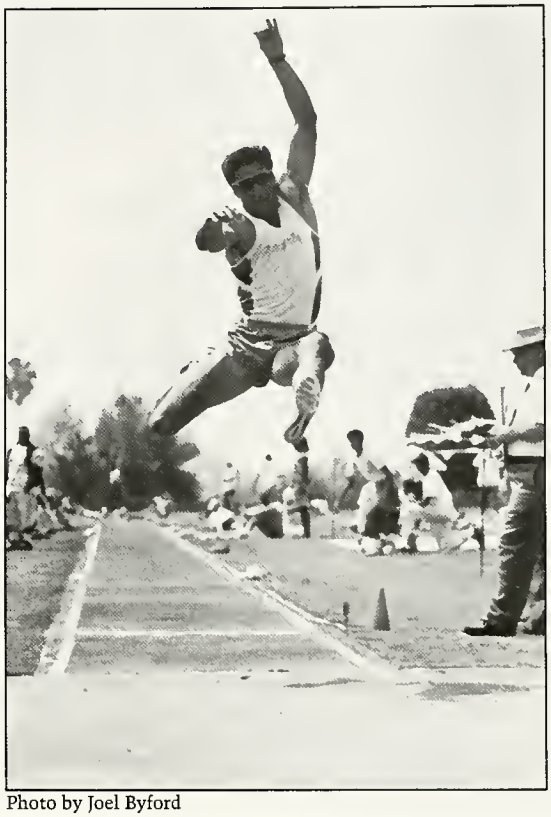

Photo by Joel Byford

The early success of several athletes who came to Azusa Pacific University to train for international competition bred further success. "Others wanted to come," notes the coach. "But the central focus has been a strong Christian foundation. Those world class athletes in our program that I coach are all committed, Christian people. They may not have come here that way, but they ended up giving their lives to the Lord," he adds.

Perhaps one reason Franson is so sensitive to the spiritual needs of his young athletes is that he was once in their shoes. He accepted Christ as a freshman at Chico State University. "I realized that athletics was a dead end street in and of itself and that no matter how good I was in sports, I still had a void in my life," he recalls. He recognized that void could only be filled by the power of the Holy Spirit through Jesus Christ.

He taught high school in northern California before joining the faculty of Azusa Pacific and earning a Ph.D. from the University of Southern California. During his 14-year tenure at the interdenominational school, he has been named National Association of Intercollegiate Athletics (NAIA) national track and field coach of the year ten times. No one else in NAIA history has been so honored. He has guided Azusa Pacific to nine NAIA Outdoor Track and Field championships in the past ten years, has served as an assistant coach on the Nigerian Olympic track and field team and was an assistant coach for the United States in the 1989 World University Games.

While he had never participated as an athlete on the world class level, the 1992 Summer Games were the coach's fourth experience at the Olympics. He went as a spectator to Montreal in 1976, then accompanied his first athlete to the games in Los Angeles in 1984. He returned again in 1988 to the Seoul games with six athletes. (The 1980 Olympics were boycotted by the United States.)

He terms the 1992 Olympics "a pinnacle experience": "I look back and say, 'Wow, Lord. Why did you choose me for such an incredible opportunity? Thank you.'"

"For me it wasn't that I was so hyped up to win this medal and that medal," he recalls of his trip to Barcelona. "I was just excited to be there and to take it all in stride. I kind of sat back and enjoyed it, like 'Thank you Lord for the opportunity to be here and to have young men who have risen to this level and are able to compete in the biggest arena in the world and to do it with Christ as their Savior.'"

During the two weeks of the Barcelona games, he watched seven athletes who are in training at Azusa compete.

Six had prepared under his guidance. In addition to Johnson and Barnett, he saw twins Davidson and Osmond Ezinwa, of Nigeria, earn silver medals in the 4 × 100 meter relay. Davidson ran the anchor leg in that race and also finished eighth in the 100-meter dash finals. Innocent Egbunike, competing in his fourth Olympics for his native Nigeria, was eliminated in the first round of the 400-meter race. Benjamin Koech, a Kenyan long jumper, also did not advance to the finals.

Another Azusa athlete to earn medals, although not coached by Franson, was Kriss Akabusi of Great Britain. He won bronze medals in the 400-meter hurdles and the 4 × 400 relay, where he ran the third leg of the race.

When totaled, the athletes who have been training at Azusa Pacific earned five Olympic medals—two silver and three bronze. "That's more than some countries," says Franson with a laugh.

What advice did he give his athletes? "Probably more than anything else, to keep it all in perspective. The medal is the by-product of the process. Make sure God is in control and that you compete according to his will," he says.

With the Olympics over, Franson returns to his teaching and coaching responsibilities at Azusa Pacific. A highly regarded professor, it's part of his mission to help young men and women maximize their talents for God.

Liz Cutler is a member of the Worthington Grace Brethren Church and enjoys freelance writing, volleyball, and softball. She is employed by a cooperative extension at Ohio State University as an Associate Editor, 4-H.

Dave Johnson—A Sermon in Shoes

He can run, jump and throw. He's won national championships and world events. He's appeared in television commercials, made the rounds of all the big talk shows and been interviewed in major magazines.

But what is most important to Dave Johnson? His relationship with Jesus Christ.

It's a faith that has been nurtured through years as a student and athlete at Azusa Pacific University and a parishioner at the Grace Brethren Church in LaVerne, CA. He and his wife, Sheri, have attended the church, located northeast of Los Angeles, for three years.

Johnson, 29, won a bronze medal in the decathlon at the 1992 Olympics at Barcelona. He is also a four-time national decathlon champion and placed ninth in the 1988 Olympics at Seoul. At the Olympic Trials in New Orleans this summer, he set a trial record of 8,649 points, breaking Bruce Jenner's 1976 record of 8,454 points. His second-day performance at the trials was his personal best, highlighted by a world decathlon record of 244-0 in the javelin.

As part of the "Dan and Dave" commercials for Reebok athletic shoes, his name became a household word. Along with fellow decathlete, Dan O'Brien, Johnson faced the question—who is the world's greatest athlete?

While the tag line proclaimed "to be settled in Barcelona," it was actually determined in New Orleans, when O'Brien failed to clear an opening height in the pole vault.

"When he missed I almost cried," Johnson told a reporter for the New Orleans Times-Picayune. "I was looking forward to going to Barcelona with him." While rivals on the field, the two are close friends off the track.

Through all the pressure of competing, the accolades of winning and the media attention, his faith is foremost in his mind. "I try to compete like Jesus would," he told one talk show host after the Olympics.

Johnson grew up in Missoula, Montana. As a troubled teen, he stole the keys to a beer distributorship and kept his buddies in suds for months, according to the Los Angeles Times. Caught after the locks were changed on the warehouse, he performed community service as part of his sentence.

Just before his senior year in high school, his family moved to Corvalis, Oregon. He became involved in athletics as a way to make friends. One friendship transformed his life when a football teammate introduced him to Jesus Christ.

After attending a community college in Oregon, Dave found his way to Azusa Pacific University in southern California, drawn by its reputation for an outstanding track and field program and the fact that it was a Christian college. It has been a place where he not only blossomed as a decathlete, but as a Christian.

Biblical principles are stressed in the classroom and on the athletic field at Azusa. "You cannot help but realize that God exists," says Nick Dawson, director of sports information at the 1,750-student interdenominational school.

A Hound Dog the Gospel

DEAN FETTERHOFF

I once heard a great evangelist say, "If a hound dog came through town barking for Jesus, I'd give him something to eat." In other words, we ought to do all we can, by every means we can to share in and promote the proclamation of the gospel of our Lord Jesus Christ. Someone else has said that the two most difficult programs of the church to sustain are the youth program and the program of evangelism. Perhaps this is because both hold the greatest potential for advancement of the gospel and the building of the church.

Pastor Dean Fetterhoff

If I were to ask you what is the chief aim of the Devil in your life, I wonder what you would say. I believe that Satan's primary purpose in the life of the Christian is to stop his testimony for Christ by any means he may use to do it. This refers to testimony both of life and lip. It may be pride, materialism, unbelief, discouragement or any of dozens of other things, but all are used by the forces of evil to accomplish one objective—the cessation of the testimony of the Christian. Satan and his forces care little how many times we attend church, how orthodox we may in our doctrine or how involved we may be in church affairs if our lips are sealed and our lives fail to manifest Christ when we get outside the church doors. The sad fact is that in many Christians he has succeeded. We are told that over 95% of professing Christians never lead another person to Christ. Some never try.

It was not so in the early church. The early chapters of the book of Acts demonstrate that the entire church was motivated in the spread of the gospel. This was brought about by three things. First, there was the conviction that men without Christ are lost. Peter said, "Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved" (Acts 4:12). I recall a panel discussion several years ago concerning the "lostness" of men. In the New Testament church there was nothing to discuss! They were convinced that people without Christ were headed for hell. How we need to have this truth touch our hearts anew. I wonder how long it has been since you wept over someone without Christ.

The second thing that motivated the early church was a sense of personal responsibility to fulfill the Great Commission. Following the death of Stephen it is recorded that all believers except the Apostles were scattered abroad and went everywhere preaching the word (Acts 8:4). If they are familiar with the New Testament most evangelical Christians would acknowledge that these words are directed to them, yet few feel the weight of this responsibility. We would rather support missionaries with our money, hold the pastor accountable for the growth of the church and leave the task of witnessing to "gifted" soul winners rather than assume personal responsibility to carry out the command of our Lord. God never intended this to be so. The Great Commission was given to every believer, and it is the primary reason God has left us in this world. When he is finished with us in this task he will take us home to heaven regardless of how busy we are with other things which seem important to us.

The third motivating force that made the early church so effective in evangelism was the filling of the Holy Spirit. This is pictured vividly in the fourth chapter of Acts. Peter and John were apprehended and put in prison overnight because they had been used of God to heal a man in the name of Jesus Christ. The next morning they were brought before the Sanhedrin to be questioned about the miracle. The Bible says that Peter was filled with the Holy Spirit as he spoke. Here were two common men and a healed beggar standing before the most powerful religious body of Israel. Humanly speaking the three should have been verbally ripped to shreds by these powerful Jews. However, the Bible says that when they saw the boldness of Peter and John and saw the man standing who had been healed they were speechless. Only the power of the Holy Spirit could have given that boldness. By the way, here is a picture waiting to be painted. I have seen many religious pictures, but I would like to see a painting of these elegantly robed theologians cowering before two common fisherman and a beggar!

A conviction that men are lost, a sense of personal responsibility to fulfill the Great Commission and the filling of the Holy Spirit caused a small band of believers to "turn the world upside down" with the gospel (Acts 17:6). The same motivation will produce the same results today.

May you and I examine our hearts to see to what extent Satan has succeeded in stopping

our witness for Christ. May we be recommitted to that wonderful task. By whatever means or plan we may use, may we be available, watchful and faithful in seizing our opportunities to share the Lord Jesus Christ through our lives and by our lips. At the 1992 FGBC national conference with its theme of evangelism, we heard testimonies in the Sunday evening service of the many means by which the gospel is being spread. For some it was through contacts made by children in the home, for others it was community involvement; others had doors opened through sports activities, classes in English and many, many other means. Testimonies were given how God had used the EvanTel program, Evangelism Explosion and the new bridge tract produced by the leaders of the Focus rallies in Grace Brethren churches. Brethren Evangelistic Ministries through its First Love Renewal emphasis is stressing that God not only has commissioned every believer to witness for Christ but that he has equipped us to do so. Whoever you are, by whatever means you may use and whenever you can, just do it!

Before closing this article I want to encourage you and your church to pray for and financially support Brethren Evangelistic Ministries. It is the officially designated organization of the FGBC to promote evangelism in our fellowship, and it is giving an emphasis that is needed. The emphasis in your church may be on a particular kind of program, but B.E.M. is (and I hesitate to make the comparison) a "hound dog barking for Jesus," and it deserves to be fed! We are all one in the responsibility and opportunity to fulfill the Great Commission.

Dean Fetterhoff is pastor of the Grace Brethren Church of Greater Atlanta, Georgia. He was the recipient of the Robert Collitt Memorial Award for evangelism at this past national conference.

NEWS BEARERS

The **Brethren Missionary Herald Co.** has been offering a valuable service to the FGBC. By calling the toll-free **Herald News Line** you can learn the latest news in the Fellowship because the news is updated regularly.

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We will also publish the names of all contributors in the *Herald* magazine.

CONTRIBUTORS	
Mr. and Mrs. Aurel Gunter	August 1992
Mr. and Mrs. Norman Shriner	August 1992
Mr. and Mrs. Tim Coyle	August 1992
Hundreds who gave at National Conference	August 1992
Mr. and Mrs. Ed Lewis	August 1992
James Marshall	September 1992

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Ask Anna About Her Children

BY LARRY CHAMBERLAIN

Anna Hare and her husband, Ted, have been married for 48 years and have raised six children, five girls and a boy, in the beautiful hills of West Virginia.

Ted was a conductor for the Baltimore and Ohio Railroad for 43 years, retiring in 1987. Anna has worked for the Martinsburg Journal and the Berkley County Board of Education. Hardworking, dedicated to the local church (attending the Rosemont Grace Brethren Church since 1953), Ted and Anna have always had a high commitment to their children, all nine of them.

Matilda Pablo, whom Anna sponsored from first grade through high school is raising her children in the truths of God's Word.

Did I say nine? No, it's not a misprint. In addition to their six children—Linda, Judi, Rick, Theoda, Sheila, and Teresa—the Hares have played a significant role in the growth and spiritual development of three Navajo Indians: Peter, Matilda, and Andrew. For more than 28 years, Ted and Anna have sponsored a Navajo student's Christian education at the Grace Brethren Navajo Indian School in New Mexico.

This past year Anna had an opportunity to travel to New Mexico and visit the Navajo Mission for the first time, which is where we met, and she shared with me her compelling involvement with the school for nearly three decades.

Mrs. Hare first became acquainted with the school through a program in her church presented by Navajo students, called "Cowboys and Indians." She responded to the appeal for student sponsorship at that time.

The first student she sponsored was Peter Herrera whom she supported from the third through eighth grades, at which time he left the school. In his letters to Anna, Peter expressed a keen interest in Mr. Hare's employment and later went to work on the railroad himself. Sadly, when away from home on a railroad trip, Peter became involved in a drinking party and was killed in a game of Russian roulette. This made a striking impression on the Hares about the desperate need among the Navajos for evangelism and Christian education—and how difficult it is, even for those who have been won to Christ and discipled, to face the temptations and despair of life on the Reservation.

But this experience did not discourage Ted and Anna. The next child they sponsored was Matilda Pablo whom the Hares supported faithfully from the first grade to her senior year. Matilda is now twenty-six years old, married, and the mother of two children. She and her family attend church regularly and the children have the privilege of being raised in a Christian home, thanks to the values their mother learned while a student at the Navajo Mission. Anna, while visiting the mission, had the opportunity to travel six miles into the back country to meet Matilda and her family. Matilda said she has thought of Anna many times, remembering her letters clearly, and she thanked Anna for her sponsorship. Matilda told her daughter, "This was your mommy's sponsor." And Anna remarked, "Maybe we could be your sponsor some day!"

Interestingly, Matilda's mother was one of the first students at the Navajo Mission, taught by our first missionary-teacher, Angie Garber. This demonstrates the strategic generational impact

the school has had among the Navajo people.

Anna and Ted are currently sponsoring Andrew Haines, starting their support when he was in the first grade. Andrew has just completed his junior year in the mission high school and is a member of the boys' basketball team. During her time at the mission, Anna was able to cheer

Andrew and his teammates to an exciting victory against a competing school. "I didn't see him make any bad shots," she says with pride!

Meeting Andrew at the Mission for the very first time was an experience Anna will not soon forget. Mentally picturing Andrew as a little boy (she had sponsored him since first grade), she was shocked when he came to the door of the dormitory and was introduced to her as a six-foot tall young man. "Here was a *small giant*," Anna recalls. She wanted to give him a hug but because of his stature, she thought twice about that. The impact of meeting this Navajo student whom she had sponsored and with whom she had corresponded for so many years was "an emotionally thrilling experience," she says.

Also during her stay at the mission, Anna had the opportunity to meet Andrew's parents, Jacob and Alice Haines, who live seven miles from the mission in the back country. Unemployed and with eleven children in the family, Jacob and Alice are deeply appreciative of the mission school and were very pleased to meet Andrew's sponsor. Through an interpreter, they thanked Anna for her involvement. They hugged her and cried together.

Andy Moyer, Andrew's high school teacher and basketball coach, describes Andrew as a serious student and very well mannered, although "he likes to clown around a lot." Were it not for the mission school and Anna's sponsorship, Andrew would not be able to receive a Christian education.

How does a retired couple like Anna and Ted find room in their monthly budget to sponsor a Navajo child's education? "When we write out our bills," says Anna, "the easiest check we sign our names to is the one for Andrew's support. There's never a question in our mind about it. We're on a retirement income with limited means, but it is very easy to give this money. We get a letter back, thanking us every month. To realize that that money is providing him an opportunity for a Christian education is a blessing. To me, the way we live in our homes and the material things we have should never put a question in our mind about helping to care for these children. My prayer is that God will open eyes, hearts, and pocketbooks of people to help with the need there."

After a basketball victory Anna said of Andrew, "I didn't see him make any bad shots."

Because of Anna's monthly sponsorship, Andrew is able to receive a Christian education.

Anna and Ted and each of their fellow sponsors of our Navajo students are to be commended for their faithfulness, for the value they place on the church and the family and for their commitment to children, especially to children who are less fortunate than their own. Today's Navajo child who has been taught the truths of God's Word will be the one used by Him in the generations that follow to reach this largest tribe of Native Americans with the good news of Jesus Christ.

A monthly investment in a Navajo student's Christian education is an investment that will pay dividends for years to come.

Just ask Anna about her children.

Rethinking the Harvest (Part 3)

DR. KENNETH O. GANGEL

Methodology for the Mission

Matthew 10:5–15

The launching of any mission carries with it logistical problems. We may say for example that a local congregation will launch into an aggressive program of community evangelism—that's the mandate. We may go on to suggest that this can be implemented by volunteers who gather at the church at 7:00 p.m. on Thursday evening to go witnessing door-to-door—that defines the messengers. Another question entirely concerns exactly what this group of people will do when they leave the church building and hit the streets. Matthew introduces this section of his record by saying, "These twelve Jesus sent out with the following instructions." Indeed, the rest of the chapter contains nothing but the words of Jesus explaining the methodology for the mission. Consequently, chapter 11 begins, "After Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in the towns of Galilee."

Those of us accustomed to the universal offer of the gospel struggle with what we are about to see here. We need to remember that the Gentiles were not broadly included in that invitation until after the resurrection.

Destination

> These twelve Jesus sent out with the following instructions: "Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel. (Matt. 10:5–6)

The message of these apostles was virtually identical to the message of John the Baptist and one that Jesus himself had proclaimed (Matt. 3:1; 4:17). Not only does Jesus tell them to go only to the Jews, he specifically forbids them to go to Gentiles or Samaritans whose origins dated back to the eighth century B.C. Assyria had conquered the Northern Kingdom of Israel and moved other captives from Mesopotamia into Israel where they intermarried and formed the ethnic group we encounter in the New Testament as Samaritans. At this point in the history of the Messiah's ministry, the kingdom message centers only on God's covenant people: "He answered, 'I was sent only to the lost sheep of Israel'" (Matt. 15:24).

Do we draw from this that Jesus had no compassion on Gentiles and Samaritans? It is primarily a question of timing. To fulfill Old Testament prophecy, Israel first must be given an opportunity to hear the message of the Messiah. What is the application to us today? The broader application of methodology must await our study of the rest of the chapter, but from these two verses we can certainly conclude that one begins at home to proclaim the message of Christ. Every "Israel" is full of lost sheep and there we must commence. This general principle can be applied to one's own family, the immediate community around a local church, a county or multiple counties in a region and the ministry of home missions in rural, urban and ethnic contexts.

We are reminded here of God's call to Ezekiel.

> He then said to me: "Son of man, go now to the house of Israel and speak my words to them. You are not being sent to a people of obscure speech and difficult language, but to the house of Israel—not to many peoples of obscure speech and difficult language, whose words you cannot understand. Surely if I had sent you to them, they would have listened to you. But the house of Israel is not willing to listen to you because they are not willing to listen to me, for the whole house of Israel is hardened and obstinate (Ezek. 3:4–7).

These disciples were about to learn the lesson of Ezekiel's call. It may have been easier to go to the Gentiles and Samaritans, but we go where God calls and serve faithfully there. Scope of opportunity, ease of

ministry or personal choice make little difference when we follow the command of the Master.

Declaration

> As you go, preach this message: "The kingdom of heaven is near." Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give. (Matt. 10:7–8)

How interestingly this twofold responsibility of the church goes back even beyond the early chapters of Acts, right to the ministry of the Lord and his disciples. Primarily, we preach the message of the kingdom; a secondary task centers on social responsibility. To be sure, the original purpose of the healing ministry may have been authentication of the message since Jesus could have driven disease, death and demons out of the land at any time. Again the model of Jesus strikes us. In chapter 9 Matthew records that he healed the sick, raised the dead and drove out demons. Now that authority has been communicated to his disciples who will do the same in his name.

Of course, we could argue at length about the application of these verses to the church today. Some would say we short-change the miracle potential of the body of Christ. Others complain about the insipid message. However, perhaps we could concentrate on the last phrase of verse 8: "Freely you have received, freely give." Certainly whatever our agreement regarding the four types of miracles mentioned earlier in the verse, the principle of open generosity has universal application among the servants of Christ. God never expects us to give out beyond what he has already given to us.

To paraphrase a key passage in Romans 12, we have all by grace been given different gifts and we prophesy, teach, encourage, give, lead and show mercy in proportion to our faith.

Rather than arguing about those portions of Scripture which tend to divide us, why not center on the principles on which we find agreement? What has God given you for which he holds you responsible? Knowledge? Money? Time? Experience? All of us have freely received something and from that store we are expected to give.

Duty

> Do not take along any gold or silver or copper in your belts; take no bag for the journey, or extra tunic, or sandals or a staff; for the worker is worth his keep. (Matt. 10:9–10)

Interesting that Jesus should tell the disciples what *not* to take with no mention at all about what they *should* take. How different from our thinking today when we make long checklists for every trip just to make sure we have necessities. However, the duty provides a clue to their scanty equipment. Elaborate provisions might have given the impression they were engaged in some kind of business enterprise. The concept of the independent, entrepreneurial Christian may be merely a figment of twentieth-century imagination having nothing to do with the New Testament model.

> Scope of opportunity, ease of ministry or personal choice make little difference when we follow the command of the Master.

The messengers need no currency, no bag, no extra tunic, no sandals and no staff. Or so says Matthew. Mark records that the apostle could take a staff (Mark 6:8). One interesting Greek word makes the difference. Mark tells us they could take along any staffs they already possessed while Matthew indicates that they should not go out and buy a new one for the trip. The difference lies in the words for "take" used by Mark and "procure" used by Matthew.

Once again, after a series of specific commands for specific people in a specific time frame, the Lord issues a generalizable guideline: "the worker is worth his keep." Many times in the New Testament we learn this principle and Paul repeatedly emphasized it. For example, he writes to Timothy, "The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. For the Scriptures says, 'Do not muzzle the ox while it is treading out the grain,' and 'The worker deserves his wages'" (1 Tim. 5:17–18). Paul was probably quoting from the principle first uttered by the Lord Jesus right here in Matthew 10. In fact, Luke's account of the same event says, "The worker deserves his wages" (Luke 10:7). Remuneration for public ministry rests on a principle as biblical and foundational as the gospel itself. Have we adequately applied this principle to missionaries as well as church staff members?

Determination

> Whatever town or village you enter, search for some worthy person there and stay at his house until you leave. As you enter the home, give it your greeting. If the home is deserving, let your peace rest on it; if it is not, let your peace return to you. (Matt. 10:11–13)

The methodology gets quite precise; in this segment of our passage Jesus tells disciples precisely what to do as they enter a town. Presumably the worthiness of the host would be determined by a favorable response to the kingdom message. Those who did not respond would be ignored after the cultural act of shaking the dust from their sandals. This symbolized rejection of the Jewish city as if it were a Gentile city whose very dust was repugnant. We find the disciples practicing this procedure throughout the New Testament as, for example, when "Peter stayed in Joppa for sometime with a tanner named Simon" (Acts 9:43).

It's hard for us to imagine this kind of evangelism in a world of global media. Missionary radio stations, for example, commonly broadcast at 500,000 watts and the gospel can now be heard in 2,000 languages, breaking through political and military boundaries all around the world. One organization alone (Campus Crusade) has shown one single film about Jesus to over 300 million people in 143 languages.

Yet, as Ralph Winter reminds us, personal contact is still the ultimate form of the harvest.

> The oldest form of communication is the missionary. The concerned, loving person. This fact seems unnecessary to mention!

Stop and think: the only things necessary, for every tiny group on earth to hear the gospel, is to have enough loving, caring missionaries to go around.

> But somehow Americans are great on gadget approaches to the most urgent and intimate of messages, the gospel!
>
> Stop and think: the only things necessary, for every tiny group on earth to hear the gospel, is to have enough loving, caring missionaries to go around. That is the ultimate weapon. Church planting is difficult to accomplish without this, although all [modem] methods are making helpful contributions to this goal (Mission Frontiers, October 1988, p. 7).

Damnation

> If anyone will not welcome you or listen to your words, shake the dust off your feet when you leave that home or town. I tell you the truth, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town. (Matt. 10:14–15)

When the missionaries have determined who will listen and who will not and have symbolized the rejection by dust-shaking, the judgment on those who refuse the gospel will be greater than that of Sodom and Gomorrah (Genesis 19) in the final day of judgment. Jesus emphasizes this punishment by the words "I tell you the truth," an expression which occurs three times in this chapter (vv. 15, 23, 42).

Both positive and negative results always follow the message of Jesus. Matthew tells us what these messengers should expect; Mark tells us that they experienced: "They went out and preached that people should repent. They drove out many demons and anointed many sick people with oil and healed them" (Mark 6:12–13). Rejection resulted in damnation and the removal of the witness. God's grace extends to people for a limited time and then mercy gives way to judgment.

As John Peterson put it,

> Someday you'll hear God's final call to you
> To heed His message of salvation true
> This could be it, my friend, if you but knew
> God's final call, God's final call.

Such methodology for the mission must be dependent not upon a small band of professionals whom we call pastors and missionaries, but upon all Christians everywhere. Many mission boards and missiologists now aim toward global saturation of the gospel by the year 2000. In fact, there are some 230 active plans for world evangelization by that year. Here is Winter again.

> Let's not waste time arguing about which communication medium is best. We need to use satellites, radio, the printed page, cassette records, and yes real human beings. They all have their place, since the more powerful the medium, the less diversity it can cope with. The real question is not how many languages or dialects or New Testaments or radio programs. The real question is how many human communities need to be visited with the evangel. Local congregations can adopt these peoples one by one.

How clear the message. How distinct the methodology. How universal the principle: "Freely you have received, freely give."

The BIG WMC Kickoff

This idea comes from the Winona Lake Grace Brethren Church WMC.

To begin the WMC program year, a combined meeting of all the WMC circles kicked off in the form of a rousing game of football. As the women entered the church, they were divided into two teams—the Blue and the White (in honor of WMC's colors)—who sat together in sections. Cheerleaders bustled about and leaders blew whistles to begin and end activities.

The liveliness elevated as the ladies cheered and got into the spirit of the evening. Emphasis was placed on being team players and the hope and victory we have because God is our Coach.

From a practical side, the leaders for the evening were prepared and excited. They used football terminology and a football approach to everything they did. The cheerleaders, complete with pom-poms, were women who were cheerleaders in high school or college. The woman giving the Bible study used a football game with strategies and diagrams to illustrate the study. The refreshments were orange drink and popcorn.

The evening was fast-paced and fun, and a lot of business was accomplished. Use the following outline as a pattern for a special WMC meeting or banquet of your own, or let it spark your imagination!

Pre-Game Show

Welcome, opening prayer, and installation of new officers (based on team work).

First Quarter

Each team went into a huddle with an appointed trainer and had no more than four minutes to name all the missionaries their church supports. The team who came up with the most names or named them all first was awarded 10 points on the scoreboard.

Team huddle with the Coach. Each team broke up into groups of two or three to pray for these missionaries and their special requests. A printed prayer list was distributed earlier.

Commercial Break—WMC Reading Books for this year.

Second Quarter

The score is tied or one of the teams is "down," so the cheerleaders lead the crowd in:

WE PRAY FOR THE MISSIONARIES.
YES WE DO!
WE PRAY FOR THE MISSIONARIES. HOW 'BOUT YOU?

Have the two teams chant the cheer back and forth.

Introduction of the Key Verse for the year.

Introduction of more of our team—the WMC Missionaries of the Year

Commercial Break—Project for the year.

Halftime Show

Singing, Devotional on Hope

Third Quarter

Do you know the home missionaries our church supports and their wives' and children's names?

Each team went into a huddle with its appointed trainer and had no more than four minutes to name the home missionaries, the wives' names and all their children's names that the church supports. The first team to name them all or the team that had the most names was awarded 10 points on the scoreboard.

Team huddle with the Coach. Each team broke up into groups of two or three to pray for the home missionaries and their special requests.

Commercial Break—Other scores. The treasurer presented the budget. Do we want a "score" tied with last year's or do we want to break the tie and give more to projects? Discussion and voting.

Time for another cheer!
WE PRAY FOR SMM. YES WE DO!
WE PRAY FOR SMM.
HOW 'BOUT YOU?

Fourth Quarter

The two teams break into huddles with their trainers and attempt to name all the SMM leaders in the church within four minutes. Same rules as above.

Commercial Break—Announcements.

Wrap Up

Whatever it takes, make the score tied. Then give an explanation of the tie—we are all winners when we make the effort to support our home and foreign missionaries and our local SMM. We are all winners because we have God as our Coach.

Final Cheering for WMC

A car wash and a volunteer's vision began a ministry of

Equipping the Saints in the D. R.

Why would a group of people from Ashland GBC, including teens, an M.D., as well as several other adults travel to a poverty stricken country to play a game of basketball? Answering that question involves going back to an incredible fund-raising car wash that took place in Mansfield, Ohio, eleven years ago.

1981 marked the twentieth year of operation for Mansfield Christian School. The administrator, Carl Key, had been collecting ideas on how to celebrate this anniversary. The one that came to fruition became known as "The Day God Held a Car Wash." In nine hours 3,517 cars were washed and $60,000 was raised. Since the school was debt-free they wanted to donate the money to a Christian school in another country. Haiti came to mind, but after consulting with *Food for the Hungry*, the decision was made to facilitate the funds in a Haitian cane cutter's village in the Dominican Republic which is on the other side of the island.

This team, from Ashland Grace Brethren Church spent several weeks in the D.R. this past summer. Carl Key is on the left end of the front row.

Carl Key went to the D.R. to assess the potential for beginning a work in the village of Juan Tomas. Several months later he returned to the island with an entourage of 20 students, 20 faculty members and several parents. They were joined at their rustic campsite by 25 nationals. A cistern, a house and an auditorium were built and the area was fenced in during the 17 days this team worked together. Three nurses in the group were able to offer medical care in the village while the others sang songs along the dirt streets, distributed tracts and shared the gospel with the villagers. With tears in their eyes these weary Americans returned to the U.S., not expecting they would ever again see the dear people they had built relationships with in the D.R.

"Would you please come back again," were the words Carl Key heard on the telephone a few weeks later. And that's what he did. The next year a building project was started in the mountains outside the capital city. The momentum of teams going into the D.R. had begun, and it hasn't let up after these eleven years. So much has happened during that time, including the founding of Logos Christian School. On Carl's third trip to the Dominican one of the pastors of a warm, growing, indigenous church approached Carl about speaking to his congregation in regards to the Christian school philosophy. The enthusiastic response of the 300 people who attended the meeting led to Carl being able to train a national administrator for the fledgling school. Since then, each year he has also led a teacher orientation seminar.

"We need you." It was another phone call to Carl from the D.R. The school had lost its administrator. It was January 1986 and it was also the middle of the school year. To this abrupt announcement Carl responded by saying he would come down in six weeks to see what he could do. But only two days later, after spending much time in prayer with his wife, Pat, Carl arrived on the island. For the rest of that semester Carl commuted every month and then in the fall he and Pat moved to the D.R. on the condition that he would again be able to train a national. They lived there only two years and now the school is staffed entirely by nationals. With Carl continuing on as a permanent consultant, grade 12 has just been added this school year.

Carl is able to share the load of teacher training by recruiting a Christian college professor to accompany many of his trips to the D.R. In fact, Dr. James Bowling, chairman of the education department at Grace College, will be spending part of his sabbatical in the D.R. this fall. This will help fill the void of not having a Christian college in the country. Actually the entire Dominican educational system desperately needs improvement. Teachers are poorly paid so very few students want to pursue education degrees. In order to make a profit the universities offer only courses that will draw students. Therefore, for the last five years teachers from the Logos Christian School have been coming to Grace Seminary for the International Institute for Christian School

Teachers Seminar offered during the summer.

For the first several years Carl continued to lead teams to the D.R. through *Food for the Hungry*. But then he and three of his colleagues began what is known as "Partners in Christ." It is not so much a ministry organization as it is a ministry facilitator because it aids churches and schools in providing opportunities to have firsthand encounters with missions. They have never had to advertise and yet at least 100 people, in groups of ten to 25, end up making the trip to the D.R. each year. On the average, one out of four people make return trips.

What draws these people to return to a difficult country where there are continual blackouts, inadequate supplies of water, terrible roads and a hot climate? The attraction is Dominican Republic's people. Their love, interest in Christianity and commitment to the Lord is tremendous. Team members are impressed with the hour-long Sunday sermons as they observe the serious-minded congregation. One evidence of the serious commitment to the scriptures is the practice of church discipline. As one student reflected after a mission trip, "Dominicans who have met their Maker on His gracious terms live out their converted lives with conviction. Every American believer ought to visit a group of believers like this and become ashamed of his mediocrity."

Carl firmly believes that in order for these ministry teams to be most helpful, there has to be a lot of interaction with the nationals. At times the Americans actually live with the people during their two-week stay. And those who stay at the camp are accompanied by nationals at a ratio of three Americans to one national. Another method of contact includes going into the village or the capital city in groups of four or five to invite people to Wednesday evening church services. By doing this they meet D.R.'s people from every socioeconomic level. Also, when doing construction projects, the team members don't just barge in and complete a structure. Instead they enlist the help of the nationals. The group from the Ashland GBC helped put on an addition to a ten by twelve foot home which housed a family with nine children. These kinds of efforts seem to penetrate and reach people for the Lord. Carl says, "Personally, I think the most effective communicators are the nationals and our best position is to train them, assist and equip them to reach their own people."

When the mission teams return home, the teens tell their parents they'll never complain again. Everyone learns that not all the people in the world have the same standard of living as the U.S. has. They've had the chance to observe a new people with a new language and unusual superstitions as well as the believers who worship in a different way and yet worship the same God. Flexibility is another major thing that is learned. Even before the teams are sent to the D.R. they are told, "You're going to the D.R. as servants." If the servant mentality is developed, then it's possible to cope with anything—frogs in the bathroom, strange food and perhaps no water even for a cold shower after a long day of physically exhausting work. People in America are used to schedules and being able to make things happen, but that mindset has to be forgotten in a third world country. In the end, team members come to realize that missions involves more than preaching the gospel.

Becky Workman explains the use of a medication for this D.R. woman's baby.

So, how did the team from Ashland GBC end up playing basketball? After meeting the qualifications of being recommended by their youth pastor, demonstrating maturity and the ability to share their faith and individually raising around $1,000 of support, the team arrived in the Dominican Republic on June 29, 1992, and stayed until July 11. In addition to house-to-house visitation, three Vacation Bible Schools were conducted, the medical doctor on the team saw at least 30 patients a day, a dormitory got a paint job and a new roof, and a basketball court was constructed at the camp site. But the basketball game isn't what will be impressed on these people the longest. Working alongside the Dominican Republic's committed Christians, with the result of developing lasting relationships, has once again made an indelible, life-changing impression.

Carl Key is an ordained Grace Brethren minister. He and his wife, Pat, are members of the GBC in Ashland, OH. They have two sons and two grandchildren.

Impressions

The highlight of my trip was the opportunity I had to help in the medical clinic. One small room with a concrete floor hardly compares to a modern doctor's office. I am saddened to see that the villagers do not have good medical care. We have so much wealth . . . I believe God used this trip to show me the great need for missionary nurses. I do not know yet where I'll go, but I want to be open to His leading in my life.

—Becky Workman

We left the U.S. with the anticipation of drawing people to Christ through words and deeds but we came back realizing that they didn't need what we had to offer as much as we needed them. They taught us all a lesson which we could never learn here in our culture. Our friends in Christ taught us that if we didn't have electricity, nice carpeted homes with color coordinated furniture, clothes with name brands, vehicles in good shape, we as Christians would be able to see God's hand at work more clearly.

—Cathy Hartwell

NEWS UPDATE

Amendment to the Bylaws

To strengthen and further clarify the autonomy of the local church with regard to the requirements it establishes for membership in its own congregation, the following amendment to the FGBC Bylaws was adopted by the Fellowship Council:

In article III Membership, Section 1, Requirements, add a new paragraph 6, renumbering paragraphs 6 and 7. The new paragraph reads:

"Requirements and responsibilities for membership by the several local churches shall be established by each church and shall not determine the church's membership in the Fellowship."

Such an agreement clarifies the 1963–66 Conference actions regarding membership. The rest of Article III sets out the continued requirements for member churches: agreement with the Statement of Faith (paragraph 1), basic organization (2), membership in a district conference preferred (3), inclusion of "Brethren" in its name (4), and the practice of triune immersion and threefold communion (5).

Annual Changes:

Bell, Richard. 148 Silver Lake Ln., Winchester, VA 22603.

Grace Brethren Church. 2800 West Prospect Rd., Ft. Lauderdale, FL 33309 (Tel. 305/739-5468).

Grace Brethren Church of Hastings, MI (Tel. 616/948-2330).

Keck, Lorie is the new pastor at the GBC in Clayhole, KY.

Schumacher, Chaplain John. 7018 44th Ave., NE, Olympia, WA 98516.

Sturgill, Ray. P.O. Box 29, Lost Creek, KY 41348 (Tel. 606/666-7767).

Sweeney, Lyle and Lori. 6437 Meadow Lark Ln. E., Watauga, TX 76148 (Tel. 817/282-6593 or 817/656-7495).

Taylor, Jim. 26 Brookline Ct., Chambersburg, PA 17201 (Tel. 717/261-1375).

Thompson, Dr. Bob. 19009-416 Laurel Park Rd., Rancho Dominguez, CA 90220.

Weddings:

Lyons. Scott Gordon Lyons and Laura Lyle Devan were married at Clearbrook GBC on July 4, 1992, in Roanoke, VA. The ceremony was performed by the bride's father, Rev. Fred W. Devan, Jr., and the Rev. C. L. Young.

NOTICE

Grace Brethren Church of Licking County, Pataskala, OH, is currently looking for a pastor. The church is located 12 miles east of Columbus. Interested parties may send their correspondence to the church in care of Doug Hofman, 3517 Headleys Mill Rd., Pataskala, OH 43062.

Foreign Missions:

Angle, Roy. P.O. Box 588, Winona Lake, IN 46590 (Tel. 219/269-4657)

Berndt, Mark and Jo Anna. P.O. Box 588, Winona Lake, IN 46590 (Tel. 219/269-4657)

Daugherty, Dave and Karen. B.P. 240, Bangui, CENTRAL AFRICAN REPUBLIC, AFRICA

Davis, Diana. B.P. 240, Bangui, CENTRAL AFRICAN REPUBLIC, AFRICA

Jackson, Dan and Rachel. Lederstr. 17, D 7250 Calw, GERMANY

Pappas, John and Becky. Liebigstr. 7/1, 7080 Aalen, GERMANY

Uphouse, Miriam. B.P. 240, Bangui, CENTRAL AFRICAN REPUBLIC, AFRICA

Wenger, Lloyd and Barbara. B.P. 240, Bangui, CENTRAL AFRICAN REPUBLIC, AFRICA

Deaths:

Campbell, Dewey A., 91, April 19, 1992. Mr. Campbell was a long-time member and trustee for over fifty years at Clearbrook GBC, Roanoke, VA. The funeral service was conducted by Pastor Fred Devan, Jr.

Hurt, Goldie L., 80, June 27, 1992. Miss Hurt was a long-time member and pianist for over fifty years at Clearbrook Grace Brethren Church in Roanoke, VA. Pastor Fred Devan, Jr., conducted the funeral service.

King, Mary Tiegs, 83, passed away on July 26, 1992, in Tacoma, WA. She was a long-time member of the Harrah, WA, Grace Brethren Church. Pastor Chuck Winter conducted graveside services.

Mr. and Mrs. Bill McKillen

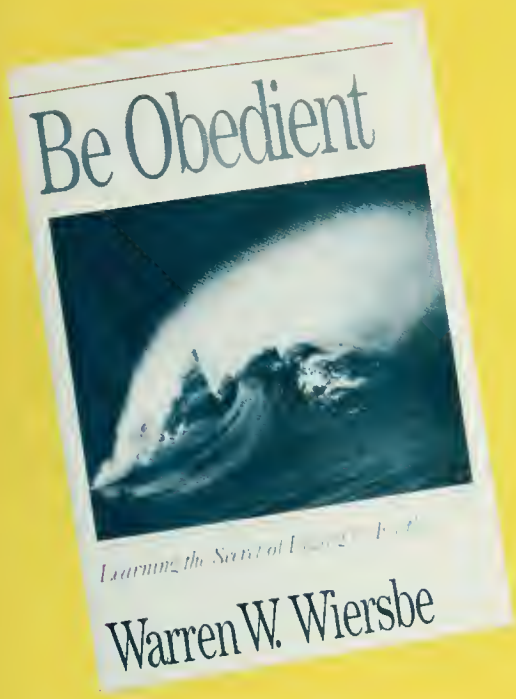
McKillen, Edna Naomi. Mrs. McKillen was born on August 27, 1897, in Ohio. She remembered standing on a fence watching the Wright brothers. When Edna was ten years old, her family moved to Whittier, CA. She graduated from Angelus Hospital School of Nursing in 1922 and did private nursing duty until 1925 when she was wed to J. C. "Bill" McKillen. They enjoyed 67 years of married life. Edna was preceded in death by their son, Jimmy, who died while serving his country as a qualified paratrooper in Seoul, Korea, in 1947.

Edna loved the Lord and gratefully served Him with her husband in Home Missions ministries. They started churches in Garvey (later Covina), CA; Phoenix, AZ; San Jose, CA; Tucson, AZ; and Arvada, CO. Edna's arthritis resulted in a return to Tucson where she and Bill served in a Jewish evangelism ministry for 25 years. During this time Edna also taught women's Bible classes.

On May 29, 1992, Mr. McKillen was given a birthday card in which his wife had written, "It couldn't be better. All my love, Edna." For Bill this has been a "balm better than any man could concoct." Edna McKillen entered the Lord's presence on July 12, 1992.

Nelson, William Ralph, 83, passed away on December 27, 1991. His wife, Gladys V. Nelson, 83, went to be with the Lord on August 13, 1992. Both were long-time, faithful members of the Ellet GBC in Akron, OH, where Steve Cisney is pastor. The Nelsons were heavily involved in their local church as well as regional and national Grace Brethren organizations and activities. Pastor Steve described them as "dear, dear saints in the Lord."

The Brethren Adult series for December, January and February will feature an expository study of Gen. 12–25.



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Dr. Warren W. Wiersbe is best known as an author, pastor and radio Bible teacher. He was for many years pastor of Chicago's Moody Memorial Church and most recently served as General Director and Bible teacher for Back to the Bible. He has authored over 80 books, including the New Testament "BE" series.

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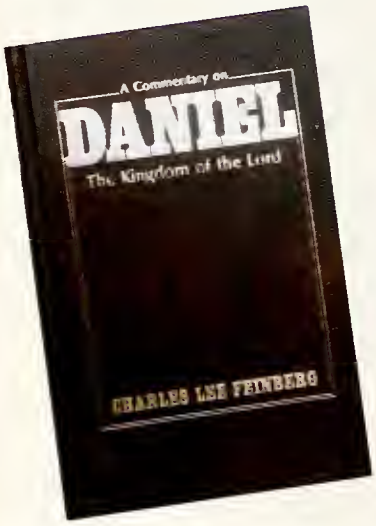

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Brethren Missionary

HERALD

Volume 54, Number 11 November 15, 1992

WOOSTER GRACE BRETHREN CHURCH

God Provides at Wooster Church
(page 6)

Because I Was Discipled
(page 10)

Agony and Thrill
Home Missions (page 12)

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Do the Rich Get Richer? How Do We Know When We Get There?

CHARLES W. TURNER

Each year the financial world looks forward to the release of the *Forbes* magazine annual edition of the 400 richest persons in the United States. There is a great deal of curiosity about the matters of wealth and money, especially if the money belongs to someone else. Well, the magazine has given to all who want to know the names of the very rich in the United States.

There is a question in the minds of people as to how to define "being rich." Years ago I preached a sermon on the subject of materialism. At the door a lady met me and announced she had no desire to be rich. But, she quickly added with a very serious note, "I would just like to have all the money I need to live really well." I had trouble understanding the difference.

Forbes has a definition of what being rich means in terms of dollars and sense. They made a believer out of me. To qualify this year for your name to be included you had to have assets from $3.6 billion dollars for the top spot of riches. You could be included in the list by having a mere $300 million. The closest I came to having my name was having another Turner on the list. His name was Ted. He was 17th on the list with assets of $1.9 billion. Obviously, Ted is not related.

All of this is leading to a more spiritual discussion that has to do with Christians and money. It is a very touchy subject with many persons. There is the attitude that wealth and money is not to be mixed into a discussion with spiritual things. But money is a very important subject, as we all know in our everyday existence. Every Christian needs to have sufficient to meet his needs and have some to help in the cause of Christ. We have found during the past year that money is important to carry on the work of the Lord. We have suffered one of the worst circumstances in the history of our fellowship as one of our organizations has declared bankruptcy. This was thought to be an impossibility.

Another attitude is to think that money and materialism will solve all of our problems. Having material things in a major way—to be rich—creates and does not solve problems in some areas. Too little or too much is difficult to define in our terms and absolutes. There are no exact numbers that can be placed on these perimeters.

The amount of money is not the problem of most Christians. The attitude toward money is the important factor. Jesus reminds us that where our heart is there our treasure will be. This places a close relationship between heart and purse. A point that is not always understood in teaching, or for that part in fund-raising, is that people will not give to that in which they do not believe. Nor will they withhold from where their desires are.

For a moment let's get back to the here and now. The richest guy in the United States is a computer software genius now worth some $4.6 billion dollars, give or take a few million. It all depends on what the stock market did yesterday. The point I would like to make is that the world system has reached a level whereby it is almost impossible to equate money with value. When a basketball player—who by questionable morals acquires Aids—becomes a hero and signs a $14 million contract and promises to play at least half of the games, there is something very wrong with our standards. On the other end of the spectrum there is a missionary who cannot go to the field because there are not enough dollars to pay the bills.

So here we are trying to figure out values and who deserves what. All we can come up with is frustration. The only answer to the question is to get things in a proper perspective. The true value or worth is not determined by a monetary reward in this life. It is determined by what the judge of all life sets as the standard. Wheat, chaff, straw and even gold and silver are valued and rewarded by God, not by an earthly paymaster. What he determines at the judgment seat is more important than whether we appear in the *Forbes* 400. I am curious, though, as to who will be in God's top list of the truly rich in eternity. He sets the standard and gives out the rewards.

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GOD'S CALL TO HIS CHURCH

RON E. THOMPSON

". . . the hour has come for you to wake up from your slumber, because our salvation is nearer now than when we first believed. The night is nearly over; the day is almost here. So let us put aside the deeds of darkness and put on the armor of light. Let us behave decently, as in the daytime, not in orgies and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. Rather, clothe yourselves with the Lord Jesus Christ . . . " (Romans 13:11–14).

This passage is a welding together of prophecy and evangelism. Prophecy is primarily concerned with what God is going to do in the *future*. History tells us His-Story, what God has done in the *past*. But evangelism focuses on what God is doing *now*, namely, calling out a people for His name (Acts 15:14). How timely and practical these words are for the body of Christ. This mighty summons to His Church is God's . . .

Wake Up Call! "Awake thou that sleepest, and arise from the dead" (Eph. 5:14). This sounds impossible! How can we raise ourselves from the dead? Only God can do that. It's sort of like our salvation. God works it in by His grace and we work it out with fear and trembling (Eph. 2:8; 6:5). So it is with this summons to awaken. We can pray, "Lord, save the world," but then we ought to add an "Amen" to our prayers by having an active ministry of outreach. God does His part, but the saints must do theirs! Christians are His ambassadors, sent into a lost world with both the *word* and *ministry* of reconciliation (2 Cor. 5:18–20). If someone is drowning, there is no time for committee action. The great commission is a rescue operation involving us all, regardless of our age, gifts or talents. It is easy to rationalize that the timing is not good, or the weather is bad, or our schedules are crowded, and never really get on with His will for our lives. God wants us to launch out, to awake and arise.

Take Up Call! We are to walk "decently." As we take up our cross and follow Jesus, everything about our ministry should be beautifully ordered. Why? Because the Church is the body of Christ. We are His presence in this world, doing what He did when He was here on earth. You and I are a part of a new chapter God is writing every day in His Acts. The 28 chapters of the Acts are only the *beginning* of "all that Jesus began to do and teach" (Acts 1:1). The difference is that in time past He did it in His body on earth, but now He is directing it from heaven using His Holy Spirit in the lives of His body, the Church. This continuing ministry of Christ through His Spirit involves God working through each of us who are sensitive to His voice and the needs of the community where we live. We are not alone in our task, for He has promised to be with us and even speak through us.

Make Up Call! Those early saints had put on Christ and were a dedicated minority in a godless world, yet they turned it upside down (Acts 17:6). Christians have always been outnumbered and overwhelmed, but one with God is still a majority! 2 Peter 3:8–13 gives us some valuable insight into our Lord's return. What seems to our finite minds like an endless delay in Christ's second coming is but a moment to an infinite God who is above time. God's delay is really His very patience and longsuffering toward lost sinners, not willing that any should perish, but that all should come to repentance. The only way we can hurry up the coming of the Lord is by a godly life and a consecrated ministry of reaching others. That is how we can latch onto the longsuffering of God in evangelism!

Lord, enable us to answer your call. Empower us to be spiritually clean and well connected, going on in the faith, as we anticipate your soon return!

[Ron E. Thompson is Executive Director of Brethren Evangelistic Ministries]

GOD PROVIDES AT WOOSTER CHURCH

"Prayer lifts the heart above the battles of life and gives it a glimpse of God's resources which spell victory and hope" (C. Neil Stewart). Wooster, Ohio, Grace Brethren Church is experiencing the provision of God's resources in tangible ways! The Wooster GBC will soon move into its new 58,000 square foot facility, seating 800 in the sanctuary.

Original cornerstone laying

In 1986 God provided for the purchase of 30 acres of farmland at an excellent price. No one knew how valuable that land would become. With the possibility of a mall near the future church property, real estate developers began to eye the church's land. In 1991 God provided a trade of the original 30 acres for 40 acres "just up the road." Included in that trade were benefits of water and sewer lines, grading, and financial compensation. God's resources were again displayed when the contractor's estimate on the new facility was below the architect's projection. And most recently, the Wooster church saw God's hand in a decline in the interest rate on the loan. All these gifts evidence God's supernatural provision for Wooster's building project.

God's direction for Wooster GBC began over 50 years ago through the prayers of a few faithful believers who attended a Bible study group. They eventually began holding a prayer meeting in the home of Harry and Halcyon Palmer where a few individuals shared their earnest desire for a Brethren church in Wooster. Out of the Bible study and prayer group, a nucleus met on a beautiful August Sunday afternoon in a local park, where vital decisions were made to establish the beginning of a Brethren ministry.

After several temporary facilities, in December, 1939, the First Brethren Church relocated by purchasing and renovating the Sanborn property. The Brethren Home Mission Council helped secure John Squires as the first pastor to a congregation of approximately one hundred members.

In 1946, Pastor Ken Ashman assumed the pastorate. For 35 years Pastor Ken led Wooster GBC through two building programs and ministry developments. His strong and faithful leadership propelled the church through crucial decisions in order to reach many with the gospel of Jesus Christ.

In September of 1980, Robert Fetterhoff was called as associate pastor. Within the next year, Pastor and Mrs. Ashman both went to be with the Lord, and Pastor Bob was called to be the senior pastor. During the

decade of the 80s, additional pastoral staff members were called to lead the growing congregation.

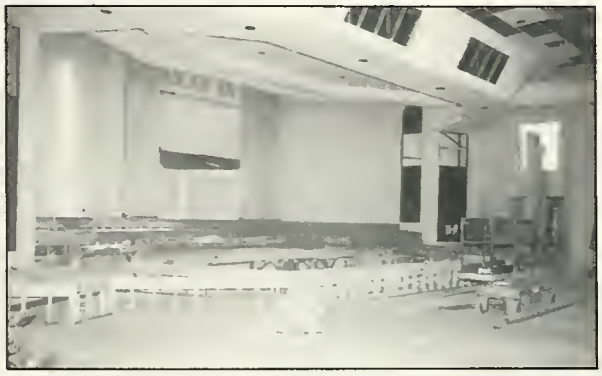
October 4 marked a special reunion for all former church members, attenders and present congregation. "Cornerstone Sunday" featured testimonies by charter members, special music, a carry-in luncheon, and moving of the old cornerstone to the new building, as well as the laying of the new cornerstone. An open house of the new building was held in the afternoon.

The Month of Celebration will take place during November. Special events during November include: Neilson & Young concert (November 8), a musical presentation called "The Big Picture" by the youth of the church (November 15), and the

Wooster Grace Brethren Church

Grace Brass from Grace College (November 29). A special premier showing of the life story of Dave Dravecky will be shown on November 20. The Grand Building Dedication will be held on November 22 and will feature the Wooster GBC Choir and Orchestra. Pastor Knute Larson, former associate pastor and current pastor of the Chapel in Akron, will speak at the 7:30 p.m. service.

Unless Jesus breaks through the clouds, the Wooster Grace Brethren Church family will move its new home to a building dedicated to reaching Wayne County, Ohio, with the message of the gospel of Jesus Christ. In 1945 the members accepted



Sanctuary View

this challenge: "And now Brethren, I commend you to God and the word of His grace, which is able to build you up and give you an inheritance among all them who are sanctified" (Acts 20:32). Nearly 50 years have passed, but Wooster GBC continues to rejoice in this inheritance.

God's resources are limitless. The vision shared by the charter members and those of the 90s is "to forget those things which are behind and press toward the mark for the prize of the high calling of God in Christ Jesus." The inheritance today is of vision, obedience and rejoicing in God's resources!

Ruth Vnasdale WMC Missionary of the Year

Hope. That's an important word to a missionary. If a missionary did not "have this hope as an anchor for the soul, firm and secure" (Hebrews 6:19a), more than likely he or she would not be ministering.

Ruth Vnasdale

One of our WMC Missionaries of the Year, Ruth Vnasdale, has that hope. Since she and her husband, Les, began serving with Grace Brethren Foreign Missions, they have had to rely heavily on that hope and the knowledge that God is always in control.

In 1981, the Vnasdales left for French language study in Canada. After their schooling, they planned to go to the Chad.

"It was during our second stage of French study that we learned we'd be going to the Central African Republic instead," Ruth related, "due to too much rebel activity in the Chad."

The Vnasdales began to pray that they could still have some impact on the lives of Chadians and that God would use them in the Central African Republic. It was their hope that kept them looking toward ministry in the Chad.

"While in Central Africa, I got to know three Brethren ladies from Chad who were at the Brethren Biblical Seminary with their husbands. I had the privilege of helping to teach these ladies in some of their classes."

The Vnasdales had the opportunity to work with several Chadians while ministering in the Central African Republic. Their hope in the Lord kept their eyes looking toward the Chad.

It was in 1988 when the Vnasdales entered the Chad to begin their ministry. They were elated to be in this country that needed the Word of God.

"The fact that only one other Brethren couple was serving in Chad at that time meant that I became more involved in a broader range of ministries," Ruth commented. "Our first job was to learn Ngambai, one language of our region of the country. I studied with Rachel, a dear sister in Christ."

Studying hard, Les and Ruth soon became conversant in Ngambai. It allowed them the freedom to talk and share with many Chadians. At last their hope for ministry in the Chad was realized.

Les and Ruth live in Moundou, a city of about 100,000 people from a variety of tribes. There they attend the Grace Brethren Church.

"I am involved in the WMC, which is called DNT in Chad," Ruth said. She enjoys working with the Chadian ladies.

"WMC ladies in our Chadian Brethren churches had been learning Bible verses and songs in Sango, the language of the Central African Republic—a language the majority of the Chadian ladies do not even understand. By working with some Chadians, I've been able to have WMC materials translated in Ngambai so that the ladies can now learn in their own language. With the help of missionaries from Central Africa, Chadian national WMC camps were held in 1990 and 1991 to better organize this ministry and to train national leaders."

A major part of the Vnasdales' work in Chad is bush classes. While Les teaches the men, Ruth teaches the ladies, teenage girls and children. She often begins with reading classes to encourage these Christians to learn to read God's Word for themselves.

"I also teach Bible verses and songs in their language," continued Ruth.

"Much of my time is devoted to typing lessons for our Bible Institute onto stencils so that they can print their own class notes."

Being field treasurer also takes up Ruth's time. She is a busy woman—missionary, wife and teacher.

"My ministry also includes encouraging pastors' wives, entertaining Chadian and American guests, hosting short-term missions teams, and reaching out to Peace Corps volunteers and nomadic sheep and cattle herders. Plus, just like most American women, I must care for a house and complete the duties of everyday life."

What keeps Ruth going? It is her hope in the Lord and the prayers of people in the States.

"Thank you, WMC ladies, for your participation in my ministry by your prayers and your gifts."

Offering Note:

Don't forget, November is the last month for WMC Home Missions Offering! Our offering will go toward a small bus for back country transportation for the Navajo Ministries.

Goal: $8,000
Send before December 10, 1992

Also, remember the Thank Offering which is going toward the purchase of carpeting for the Missionary Residence in Winona Lake, Indiana. We suggest a minimum of $1.50 a year per member.

Because I Was Discipled . . .

Those who have influenced me the most as far as discipleship have been my pastors and teachers. I was part of a modernistic church that taught the gospel but little else. I was saved there but never really grew until I came in contact with a man who taught me the Bible. It wasn't long until I noticed wide differences between what the Bible taught and what my church believed. I left my church and sought pastors who were competent in teaching the Word of God. Since then it has been my greatest privilege to attend Grace Theological Seminary where I was challenged not only by the academic qualities of my professors but by their spiritual qualities as well. Perhaps no one has touched me more deeply than the pastors that God has brought into my life. I thank the Lord for Ken Bickel, Ivan French, and Charles Ashman, who is like a father to me in the faith.

Rev. Steve Galegor
Director of Navajo Ministries
Grace Brethren Navajo Ministries
Counselor, New Mexico

I was raised as a Grace Brethren pastor's child. My parents are John and Joan Aeby, and they were in the pastorate all of the years as I was "discipled."

I accepted Jesus as my saviour after my mother's Good News Club. I was discipled by faithful Sunday school teachers, SMM patronesses, VBS teachers, and youth leaders. They were never large or as spectacular as I thought they should be, but God used each one in my life. I made decisions of commitment and felt God's personal leading each year in district camps and then at Bethany Camp. I received four years of Bible-based training at Grace College, and I married a pastor and started the cycle again.

I have thoroughly enjoyed teaching God's Word to pre-schoolers, elementary students, teenagers, and classes for women. I have been a discipler for two young women and I personally grew from these experiences. Every time I teach I learn more than the students, and I am reminded that only God's Word and people will last for eternity.

Mrs. Gerald (Jan) Kelley
Kokomo, IN

I was saved at the North Long Beach Brethren Church on March 5, 1950, at the age of 17. I was never approached about being discipled (maybe it was called by a different name back then!). From the moment of salvation, I was captivated by learning more about the Bible and all it had to say about living a life in Christ. I never missed a service, even a business meeting. Consequently I started learning the things I needed to know right from the beginning. Fortunately, the pastor was a fantastic preacher and teacher (Dr. George Peek), and his wife, Mabel, was a wonderful and exuberant Christian. She never missed an opportunity to witness and serve the Lord, and many people were introduced to Jesus by her. She became a role model for me, and I learned much from the preaching of the Word by the pastor and my association with Mabel. She was the youth leader at the time, so I had opportunity to sit under her teaching also.

When I became a pastor's wife a few years later, Mabel gave me many tips and ideas on various subjects, all relating to the work and conduct of a pas-

tor's wife. I tried to emulate her in every way but soon learned that God had given gifts as He wills, not as we will. I had to be me, not Mabel. No one could be quite like Mabel. The comment was made after her homegoing, "Heaven will never be the same with Mabel there!" Although I was not successful in imitating Mabel, I did learn much through her ministry and have always valued my time spent with her. She was the most influential person in my Christian life, and I feel that she gave me a good start in being able to serve our Lord.

The conclusion I have drawn is that none of us know how much our lives are affecting someone else, especially new Christians. We had better be busy living for our Lord and serving Him as He enables us!

Mrs. John (Ruth) Gillis
Eagle River, Alaska

Early in my marketplace career, I received the advantage of "mentoring" from someone who cared enough to help me get established in my profession. This person took time to "teach me the trade" and help me navigate a successful course. When I became a Christian, I was so glad to learn from the Bible that God provides no less a blessing for new Christians!

I have since walked with Christ for over twenty years, and God has used several faithful Christians to "mentor" me spiritually. These people have cared enough to help me get established in the faith and navigate a successful course of spiritual growth. Without the advantage of discipleship, I know I would have missed the blessing that such nurturing brings.

Don A. Buckingham
Associate Pastor
Northwest Chapel Grace Brethren Church
Dublin, Ohio

I reflect back on two periods in my life when being discipled made an impact on my life. It helped to shape my attitudes about the Christian life and what it meant for me to follow Christ. Both were times when I experienced 2 Timothy 2:2—someone older and more mature in the faith passing on to me the things the Lord had taught them. Their example challenged me to, in turn, faithfully pass those things on to others.

The first was shortly after becoming a Christian, as a senior in high school. My best friend (who had led me to the Lord following Youth Conference) and a lay youth leader (my Bible quiz coach) made a conscious effort to help me learn how to grow in Christ. My friend taught me by his example how to have a devotional life and how to pray. A week after I accepted Christ he asked, "how's your prayer life?" I asked him what that was. I had never done anything but recite the Lord's Prayer or a rote grace at meals. My quiz coach taught me a love for the Word and what it meant to be committed to serving others.

The second time was as a college freshman. A seminary student came over to my dorm literally looking for some college guys to disciple. He recruited six of us that day. He met weekly with us that year and took us through some Bible study workbooks, taught us about Bible memory, and encouraged us with some tough-nosed accountability. Something worked—all are still walking with the Lord, including two as pastors and one as a missionary.

Bruce Barlow
Associate Pastor
Winona Lake Grace Brethren Church
Winona Lake, Indiana

Upon graduating from seminary, I was looking for someone to teach me some keys to ministry which are difficult to learn from a book. One pastor took the time to do just that. Through our discussions and by personal observation I learned the importance of keeping your vision in front of the people, the need to develop a unified team, and develop a greater heart to reach the lost. I am grateful for my friend's investment in me to help prepare me for ministry.

Joe Cosentino, Pastor
Lake County Grace Brethren Church
Willoughby, Ohio

Agony and Thrill

DAVE MARKSBURY

My favorite ride at Magic Mountain is the Colossus roller coaster. It can create both fear and exhilaration as it makes its way over the twisting path. Sometimes it seems very slow and safe, climbing to new heights and giving a sense of peace that everything is going well. Then the coaster begins to disappear over the crest, and the next thing you know, you're racing at top speed straight downhill.

Church Planters Dave and Claudia Marksbury

Just as you get used to the direction and speed, the roller coaster takes a sharp turn, making you feel as though you will be thrown from the car. The ride produces both misgivings and excitement. But someone once told me, "If you want to feel safe and secure, ride the merry-go-round."

Starting and building the New Life Grace Brethren Church in Cypress, California, during its first year and a half has been a little like riding that roller coaster. The experience can be summarized in the familiar phrase from sports, the "thrill of victory and the agony of defeat."

We experienced the relative calm of moving gently upward as all our plans came together to see a new church begin in our community. People were excited about the prospects of being in a church whose main purposes were to reach pre-Christians (a positive way of denoting the unsaved) and to be a base to start other new Grace Brethren Churches.

We reached the top of the first hill and started careening wildly downhill when the dream met reality. It had become clear that to reach pre-Christians we had to move out of our comfort zone of traditional worship, service times, music styles, and personal involvement. Some thought the roller coaster was out of control, and we experienced the agony of losing some of the founding families. At the same time, others were holding their hands above their heads, screaming and enjoying the ride, because it was thrilling and different from any church experience they ever had before.

You can go from the mountain top triumphs of several new families visiting on a Sunday to the valley of despair on Monday when you learn that two of your children's workers are quitting.

There are other times that, as you sift through the ashes of a difficult personality conflict, you find another person who is hurting and ready to give their life to Christ.

One of the main purposes of New Life GBC in Cypress, CA is to reach "pre-Christians."

The agony is receiving a phone call from your most faithful young married couple, telling you that they have decided to move to another city to pursue their careers.

The thrill is listening to the testimony of a teenage girl who overcame a severe bout with depression and suicidal thoughts through the power of Christ and caring church people who came alongside in her time of crisis.

The agony is having to meet in rented facilities over which you have no control—when the owner decides to re-roof the building on Sunday morning during your worship service, necessitating the covering of the air conditioners on one of the hottest days of the year.

The delight is to see the turnaround in the life of a former alcoholic as he commits himself to Jesus Christ and determines to follow biblical principles in his upcoming marriage. There is great joy in watching the old ways fade away and seeing his new way of life in Christ.

The distress is in seeing many people enjoy the worship celebration on Sunday morning but having only a few who will take the responsibility of ministry. And yet there is the thrill of watching men take ownership when they are personally challenged to do something significant with their lives. It is exciting to see the response of men who were just waiting to be asked, because they wondered whether or not they had the talents or gifts to be effective for Christ in building His church.

And the ride continues to be fast and unpredictable, but if it comes to choosing between riding the merry-go-round or the roller coaster, the choice is easy for the people of New Life. We are not interested in the gentle ups and downs and going round and round. We want to sense the overwhelming joy of experiencing what God has in store over the next hill or around the next corner.

Editor's note: Dave Marksbury serves part time as the Director of Church Planting and Development in the West for Grace Brethren Home Missions, a position he held full time for five years before launching the New Life GBC in Cypress which he serves as founding pastor. Notes of encouragement can be sent to him at P.O. Box 222, Cypress, CA 90638.

"Love-Dabs"

JUNE E. HALL

A sleepy mind forced a groping hand to pick up the bedside jangling phone. The clock's bright numbers defined the time as being after midnight. So, cautiously I uttered a weak "Hello?" "Hi!" came this vibrant voice from across the country. "Were you asleep? It's only 9:30 here." For a split second I was tempted to retort with, "Yes, and I still am. Goodbye." But this was someone whom I hadn't heard from for a very long time and besides she was cheerfully rambling on with no regard for a response. The gist of the conversation was happy news, but somehow sad concern crept into my soul. Ironically, I realized I was being put into one of those decision-making modes that bleeds the very heart out of me.

Later, when the phone was back on its cradle, I could feel those old, scary emotions of depression and despair that were such unwanted cronies years ago.

When morning finally came I wanted only to cover my head and ignore the world. However, I've heard that to maintain morale you make your feet and hands do what your head says they can't. Well, either morale or sheer determination found my feet on the carpet and my body getting on with the usual morning routine. Early devotions were a necessary ingredient, for I had a lot to say to the Lord. After about a dozen "whys?" and "Lord, I feel so helpless and plain stumped for a godly solution to last night's query . . . please help," I sensed a gentle nudge from the Holy Spirit. Memories surfaced of the distinct times when I had been so desperate, and in answer to my plea God had dropped neat little "dabs" of His love right into my lap.

"So please, Lord, I could sure use some earthly reminders of your love today and I *do* trust you." There is no way to word-picture how peace flooded my soul, but I felt His presence as I sat in my usual brown "devotional" lounge chair. I knew instantly the day would somehow be okay. Thank you, Jesus!"

Yet, with nothing close to exuberance, I aimed my fingers at the lettered keyboard, making them tap out words to redo that edited article for the nth time. In the middle of struggling with a sentence, the phone rang. This time it was my niece Bev. "Hi!, how would you like a couple of tickets to the light opera to be performed at the local college theater? My office always purchases these first-class seats and we're going to be out of the city this weekend." Knowing instantly that my musical friend would be delighted to share such an evening, I answered with a "Sure, thanks a bunch, I appreciate your thoughtfulness." Wow! Thank you Jesus for that neat "out-of-the-blue love-dab!"

My son, who is a pastor, rarely gets to spend much time with his mother because church duties and his family come first. But now a call came, "Hi! Mom, how about going to the mall with me tomorrow? We'll have lunch and then you can help me choose a few needed clothes." Now that was neat—even at his age Mom comes in handy. Thank you, Jesus, I sure liked that "love-dab."

My neighbor always lets me know when it's mail time with her tappity-tap on my door. We usually enjoy a brief chat and then walk to the mailbox together. Alice is a new believer and I want to keep our relationship intact for she needs a lot of encouragement. As you may have surmised, the Lord had definitely planned my mail for that day. First, a gracious thank you note from recent California guests. Their special friendship and caring sifted right through the stationery. Second, a lovely note from a new grand-daughter-in-law, relating bits of news about her new responsiblities and looking forward to our meeting in person. Third, a personal letter from a large noted organization in response to a comment of a special film they had produced. The writer also assured me of their verbal support in prayer for some definite requests I had shared. I'm fully aware that they receive my kind of letters by the thousands daily, yet here were warm, encouraging words with even an apology for the lateness of their response.

By this time the words seemed to untangle easier for my manuscript revision. "What can I say, Jesus? You are so faithful. Thank you!"

When my Lord walked those dusty lanes so long ago, He talked about the "abundant" life. I know there are many interpretations to that phrase. All I know is that my Lord sent His abundance of caring to me that day. Even later that afternoon another neighbor came with two fresh-out-of-the-oven rolls. She doesn't want to hear about my Jesus and His love for her even though she is silently crying for help, both spiritually and physically. I want to believe that those rolls said, "I believe you do care about me—please don't give up."

"Jesus, with your help I will keep reaching out to her."

Jesus didn't send any bona fide answer to my plea, but with all those wonderful "love-dabs," along with one of the most beautiful mideast June days He had ever created, I know that He will tune my attitude and His will in a harmony that will result in peace to my heart and the ethical solution to the troubling phone call I received.

"Thank you, Jesus, for a wonderful day of allowing this child of yours to be the recipient of your many 'love-dabs.'"

P.S. "Jesus, I love you too!"

June E. Hall served with her husband, Rev. Nelson E. Hall, in the Grace Brethren ministry for about thirty-one years. She has served the Lord in areas of teaching a large group of women in a Bible study and at the present is part of the WMC of the Wooster Grace Brethren Church. She is enjoying working at her long-time desire to do some creative writing.

Money–Preparing for Retirement

LARRY BURKETT

Uncertain Times

Retirement, usually at 62 to 65, is something that most of us have come to accept as an attainable goal after our working careers. In fact, since the advent of Social Security in the thirties, it has become an assumed right.

In many ways the concept of retirement was good for the economy in the past since it freed positions for younger workers to fill. But the dynamics of the American work force have been altered greatly during the last two decades.

Health care and extended life cycles have driven up the cost of retirement. Simply put, people live longer, collect more benefits, and utilize more expensive life support systems. The demand for more taxes to support the retirees places ever-increasing burdens on those who have not yet attained their "golden years." Consequently, the liabilities to society of retirement now far outweigh the assets.

So here we are with a retirement concept that was designed to make a worker's "twilight years" more comfortable (Social Security was designed only as a supplement to retirement) in a generation in which the average worker can easily outlive his or her total contribution to the system. It is a virtual certainty in the next century that those living on Social Security alone will be relegated to the impoverished class unless some very prudent planning is done before approaching retirement.

The Facts About Retirement

According to the Social Security Advisory Council's annual report for 1991, retirement in America is due for some drastic changes by the end of this century. The report points to a shrinking work force and expanding retirement sector as the single greatest problem facing future retirees.

When the Old Age Benefit system began in the mid-1930s, there were approximately fourteen "contributors" for every potential retiree. By 1990 that figure had declined to approximately four workers for every retiree, and by 2010 it is estimated (under the best scenario) that it will decline to less than three-to-one. Three working taxpayers cannot adequately support one retiree in any degree of comfort. Essentially this means that either the majority of Americans must plan for and fund their own retirement, which is highly unlikely given the current "spend-as-you-go" mentality, or plan to keep on working. In reality the best alternative probably lies somewhere in between.

Social Security

At the outset of the Great Depression in the early thirties, millions of hard-working older Americans had been wiped out financially by the collapsing economy. Those beyond the age of 50 were often unemployable and yet, outside of working, they had no means for living. The New Deal established the Old Age Pension Plan, now known as Social Security, as a means to bridge the gap for these workers.

The Roosevelt administration never intended that Social Security would be used as anything but an old age supplement. Social Security remained a supplemental income plan until after World War II, when politicians, vying for public favor, began to expand the system to match benefits in the private sector, including workers' disability, survivors' benefits, and more extensive retirement benefits.

Based on much of the material I have read from that era, it is quite possible the enhancement of the Social Security system was motivated by guilt over an ever-expanding federal retirement system. In an economy with nearly full employment, low-cost credit, and worldwide export, little thought was given to future costs.

By the late sixties, most Americans viewed retirement as a foregone conclusion; at 65 you did retire. By the seventies, the average retirement age had dropped to 62. Unfortunately the assumptions upon which most Americans based their hopes for retirement in the fifties and sixties changed drastically in the seventies and eighties, including Social Security.

Any logical observer would agree that the vast majority of people who live beyond the age of 70 are not capable of doing the same

amount or level of work they were at age 30, 40, 50, or even 60. The aging process lowers physical stamina, although not necessarily mental faculties.

Just because they could no longer do what they had been doing did not mean they couldn't do something! The same principle holds true for the rest of us. We may not be able to do the same things at 70 or 80 that we could do at 30 or 40, but we can do something useful and meaningful. Some good friends, Walt and Ralph Meloon, are walking examples of this truth.

For many years Walt and Ralph ran the Correct Craft boat company in Orlando, Florida. Now well into their seventies, they have turned the day-to-day operations of Correct Craft over to their children. But Walt and Ralph have not settled down into their rocking chairs; nor do they spend their days on the golf courses of Florida. They are some of the most active men I know. Often when one or the other is passing through our area they will stop over to have lunch. Usually they are traveling around the country visiting some of the Correct Craft distributors as ambassadors for the company.

Age has most certainly been a limiting factor for these two men but they have simply found a way to be useful within these limitations.

Starting a Retirement Plan

If you look at age in terms of the seasons of life, it will help develop some realistic goals for what you want to accomplish financially prior to retirement.

According to the Social Security Administration, less than 2 percent of all 60 year old adults in America are financially secure. They can support themselves (including Social Security) with an income the equivalent of the average American family ($28,000/year). According to the same source, approximately 60 percent of all 65 year old retirees still have mortgages on their homes. The average length of their mortgages is eighteen years. That's pretty optimistic for a 65 year old. It's also pretty alarming for their economic future.

The Spring Season
Ages 20 to 40

During these early years most young families are concerned with building careers and families. Their financial goals should evolve around having adequate life insurance, buying debt-free automobiles, starting college funds for their children, and paying off their home mortgages. Assuming that each of these areas are kept in balance, any couple can be debt-free (mortgage included) by age 40, provided they make this a high priority.

Summer Season
Ages 40 to 60

Once the car(s) and home(s) are debt-free, there should be sufficient funds available to pay for most of their children's college expenses from freed monthly income—provided the money is not diverted into indulgences like bigger homes, boats, vacations, and such.

One point should be made: There is no trick to good financial planning. It is simply a matter of establishing priorities and sticking to them. A short-term indulgence, such as a new car every four or five years, translates into tens of thousands of dollars consumed that cannot be recovered.

The 40 to 60 season should be the time for paying off all outstanding debts, including your home. I realize this counsel will often run contrary to the advice of other financial counselors; but bear in mind that those counselors don't have to make your mortgage payments if you hit a financial setback. Debt retirement is one of the few absolutely guaranteed investments you can make in this or any other economy. During a bad economy you may not be able to find your investment advisors, or even the companies you invest with, but the certainty is, you won't have any difficulty locating your mortgage company.

Those who are 60 and older need to adopt a balanced, conservative investment policy. That does not mean no risks; but it certainly does mean no foolish risks. I wish that I could require every 40 year old in America to counsel a few retirees who have done the wrong things financially and are suffering with their consequences. Perhaps it would shock some of the younger group into using more common sense. Suffice it to say that a prudent man looks ahead and sees the problem and tries to avoid it, while the naive proceeds without caution and pays the penalty.

by Larry Burkett
Excerpted with permission.

You can read more on retirement by Larry Burkett in his latest Moody Press book, *Preparing for Retirement*. Mr. Burkett has taught financial principles for 15 years and has written more than 17 books on the subject of financial planning.

Preparing for Retirement may be ordered from Herald Bookstore, P.O. Box 544, Winona Lake, IN 46590 (1-800-348-2756) Retail price, $16.99, special–$11.95 plus $2.50 postage and handling.

FELLOWSHIP NEWS

Weddings:

Thompson. Denver Thompson and Mary Link were united in marriage on June 20, 1992, at the First Grace Brethren Church of Altoona, PA. Performing the ceremony was Pastor Barry L. Rowe.

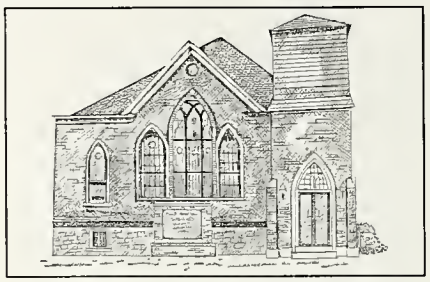
McCloskey. Galen McCloskey and Cindy Davis were married on July 4, 1992, at the First Grace Brethren Church of Altoona, PA. Pastor Barry L. Rowe officiated at the ceremony.

News:

J. Keith and Vivian Altig celebrated their sixtieth wedding anniversary with a reception hosted by their children, Jean, Janice, and Steve. Jean, a reading specialist teaching in a Christian school in Whittier, is married to Dr. Donald Hedrick who is a member of the Board of Trustees of Grace Schools. Dr. Janice McDonald has a consulting and counseling ministry in Bellevue, Washington. Her husband, George, is a regional director for the Navigators. Steve and his wife live in Las Vegas where he is in charge of the computer information center for the I.R.S. in Nevada.

Keith and Vivian served in Brazil for several years with the Foreign Missionary Society. Keith has written of their experiences in the book, *Big River Land*, available from the Herald Bookstore. At the present he is pastor emeritus of the Grace Brethren Church in Whittier, California, where he was pastor when they went to the mission field in 1949.

Altoona, PA. The First Grace Brethren Church will celebrate its Centennial during 1993. The church was organized on May 26, 1893, with W. L. Spanogle becoming the first pastor in 1894. The present property, located at Maple Ave. and 30th St., was purchased in 1896 and the brick building still used for worship was erected in 1912. A 100th Anniversary Celebration Service is planned for May 16, 1993. All former members and interested friends are invited to contact the church for further details. Inquiries can be sent to: First Grace Brethren Church, 2932 Maple Ave., Altoona, PA 16601-1761, ATTN: Centennial.



Altoona Grace Brethren Church

Address Changes:

Mr. and Mrs. Vernon Shrock, 1363 South Hill Drive, Waterloo, IA 50701.

Marvin Meeker, 3762 W. Old Road 30 #592, Warsaw, IN 46580-6818.

Information Number:

Fort Lauderdale Grace Brethren Church 800-258-8930.

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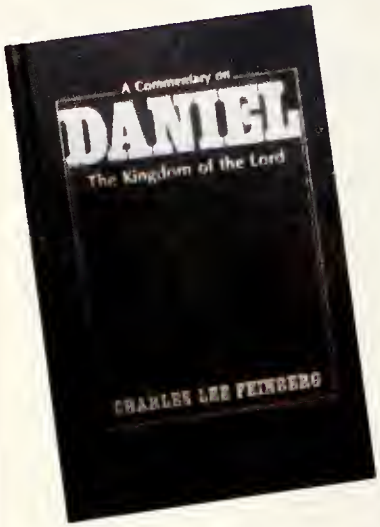

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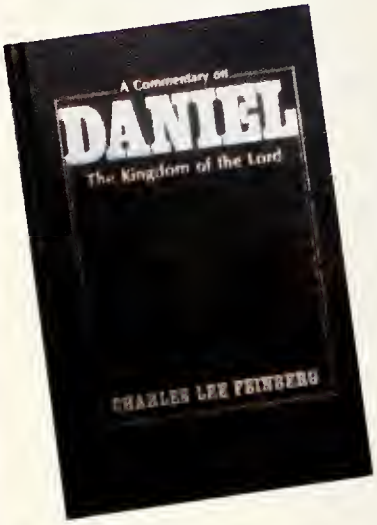

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*Year listed denotes the year in which the person was selected as moderator. (*Denotes deceased.)*

IN HIS TRIUMPH

A Message Presented by David Plaster
Moderator of the FGBC
August 8, 1992

Introduction

In 2 Corinthians 2:14, Paul states: "But thanks be to God, who always leads us in triumphal procession in Christ and through us spreads everywhere the fragrance of the knowledge of him." The victory parade has already begun. The triumphal procession honoring Jesus Christ as the Heir of the Universe, the Victor over death and the grave, the Redeemer of fallen humanity is underway at this very moment. While not immediately visible to us now, Paul is assuring us that the final outcome of God's program to reach lost men with the saving gospel of Jesus Christ is sure. Our responsibility is to be the fragrance of the knowledge of him, the sweet scent of the incense offering of our lives and message shares the message of salvation with a lost and dying world. But where in this great celebration does the Fellowship of Grace Brethren Churches fit?

Let me start with a word of personal testimony. It was about thirty-six years ago when I found Jesus Christ as my personal Savior in the Junior Church program of what was then the First Brethren Church of Canton, Ohio. I soon discovered that I was part of a spiritual family known as the Grace Brethren. In the years of the 60's and 70's I grew up in what some might say were the "golden years" of this fellowship. I was part of the Brethren National Youth Conference when it began to take off and grow. In 1968 served on the first T.I.M.E. team that was ent outside the United States. Five of us vorked with the mission team at the Chateau le St. Albain. I competed as a "preacher oy" in NAC and won a scholarship from the ational ministerium that helped me in my first ear at Grace College. My days at college and eminary were filled with positive experiences nd spiritual challenge. As I went through Grace College and Theological Seminary, I iscovered that God had blessed this ellowship in special ways and I was proud o be identified as Grace Brethren. I spent a ot of time studying the doctrinal position of his fellowship and came away convinced that was Grace Brethren by conviction and not y tradition or convenience.

As I stand on this platform I represent another generation that has taken on the responsibilities of service in the FGBC. And I can tell you that our perspective is very different from the generation behind us. I sense that many younger leaders are discouraged with the FGBC. They see us as a group that is focused inward and more concerned with how to conduct debates than outreach. The momentum, the growth, the enthusiasm, the family spirit that I experienced growing up in this fellowship has, in the eyes of many, waned.

From that perspective I want to respond to three questions. My responses will allow me to fulfill my constitutional duty specified for this moderator's address. First, from where does the greatness, the glory of this fellowship arise? Second, what has God done in and through us? And finally, what does the future hold for this fellowship of churches?

What Constitutes The Greatness of the FGBC?

I said earlier that I was proud to be Grace Brethren. I still am. But I believe that some have lost focus and others coming into our fellowship have never discovered its greatness. We have a heritage that not only is an interesting perspective on our past but should also provide us direction for the future.

The first element I would draw to your attention is our commitment to the Bible, the whole Bible, nothing but the Bible. With a commitment to the Scriptures, our Brethren forefathers sought to create local churches which translated the New Testament church into their own time and culture. *We are not creedalists* who take statements created by men as the final and unchanging authority for belief and practice. *We are not traditionalists* who steadfastly refuse to consider change. *We are* a people who are willing to test every belief, every conviction, every theological statement with the Bible. The Grace Brethren have been known as "people of the Book."

But that commitment does create a tension for us that creedal denominations will never understand. It means that every generation in this fellowship will ask questions, will raise

issues, and will test our statements with the Bible. That is all right. They need to do that. It is part of the greatness and glory of being Brethren. Dr. Herman Hoyt in his book *This Do in Remembrance of Me*, says it this way,

> Every generation of men and women must face anew the problem which faced their fathers. And as long as men are individually responsible for their own lives and conduct this will never change. The older will never be able to decide for the younger. So the new generation must investigate anew and make its own decision. New information constantly coming to light may only confirm the old positions. Nevertheless, the possibility that former positions may be completely altered makes further investigation and verification an absolute necessity. What is true in other realms of knowledge is likewise true in spiritual affairs, not because the rock-foundation truths of the Scripture may change but because men live in a changing world. For several centuries Brethren people have been holding closely in belief and practice to certain forms taught in the Word of God. But once more in the course of Brethren history it is necessary to investigate anew the foundations of the forms belonging to the Christian faith.

This statement printed in 1947 is just as relevant to the present situation as it was forty-five years ago.

As Dr. Hoyt reminds us, raising questions and going back to the Bible must also mean that we would be willing to change our practice as the study of Scripture brings more light to our hearts and minds. That is why the Grace Brethren are doctrinally very different than our spiritual cousins in other Brethren groups. We have been willing to change. Do you realize that if Alexander Mack were alive today and his convictions were unchanged from what they were in the early 18th century, he would have great difficulty getting ordained in the FGBC? His views on the ordinances might be accepted, but many other views have changed. I believe that he would applaud us in our changes as long as we were convinced that we had the authority of the Bible for what we believed and practiced.

Thus, in that spirit, reacting to the legalism and isolationism which had captured the Brethren movement in the early 1800's, the Progressive Brethren sought to maintain those truths discovered in the Word and yet move our churches into the mainstream of American Evangelicalism. That created a dynamic tension that will always be a part of what we are as Grace Brethren. We have sought to be used of God as a movement among our fellow conservative evangelicals, but still retain our commitment to a statement of faith which we believe is a clear summary of truths derived from the Bible. We have sought to be conservative evangelicals but not at the price of our biblical convictions on what others see as our distinctives. This has created a balanced approach to theology and the Christian life that many other groups have never found. It is an important element of our heritage that we must be careful not to lose.

A second element of greatness for the FGBC has been our vision to reach out beyond our local churches and to take the gospel of Jesus Christ to the ends of the earth. There were always new places to begin local churches. There have always been men and women willing to be sent out to cross awesome geographic and cultural barriers to take the message of Christ to others beyond our borders. Every time we commission at our conference a new group of missionaries we are taking up the vision that moved our spiritual forefathers. We founded our school, we launched our home and foreign missions programs, we raised up ministries like CE National, the Brethren Missionary Herald, Brethren Evangelistic Ministries because of this vision. We saw the ministeriums, the WMC, and the laymens groups as places where this vision was nurtured and shared. We believed that we as a fellowship were raised up by God to accomplish some mighty tasks in His program of making disciples of every nation. With an international membership four times the size of the FGBC here in the United States, with four times as many churches in our fellowship since our inception, that vision has been blessed by God. But have we as a fellowship lost that corporate vision? It is one of the marks of our greatness. As autonomous local churches, we have banded together *not only* to maintain a common foundation of biblical theological truth, *but also* to accomplish in the Great

Commission that which we could not do separately. By working *together* through our national ministries we can accomplish far more than the sum of the efforts of all our churches working *separately*.

The third element of the FGBC that I believe is at the foundation of our greatness has been a family spirit. It is the same kind of spirit that caused the Old Brethren to get together to help raise a brother's barn. This emphasis on community has always been a part of the Brethren movement. It is an intangible that I can't prove with objective facts but nonetheless is very real. It is the sense that conference is really a family gathering more than just a large business meeting, the sense that we have spiritual ties beyond being members of the Body of Christ, that being Brethren somehow made us related to each other in a special way.

I recently conducted a seminar at a fellowship of churches that is more than twice our size. One member of the Executive Committee of that group asked me, "How do you Grace Brethren do it?" I wasn't sure what "it" was. He went on to cite things about us that we take for granted: our schools with a national reputation, our foreign missions effort that has resulted in massive growth in places like the CAR, our home missions program with the Brethren Investment Foundation, our youth conference which is six times as large as theirs. We have accomplished those things without the centralized denominational structures that others think are required. part of that success I believe is based on a spirit of family, a commitment to one another. But frankly, as we have gone through the turmoils of the 80's until the present, something has changed. We might have been brothers having our disputes in the past, but today I see levels of mistrust that will destroy that spirit of family that has always characterized our fellowship. Have we reached the point that we can no longer work together? Have we become so focused on our local ministries that the sense of working with an extended spiritual family is no longer there? We need to answer these questions.

Do I believe that there is a greatness to the FGBC? Yes! Our commitment to Scripture, our vision for mission, and our sense of community, our commitment to one another are all at the heart of what makes up the dynamic of this fellowship. Of course, the credit for all of this goes to the grace of God who has worked in us through Jesus Christ to accomplish great things. My hope is that we will not lose sight of what lies at the foundation of being Grace Brethren. Because of these things, God has worked through this fellowship to allow us to have an impact upon the world which is frankly far out of proportion to our size relative to most denominational groups in America today. That brings me to my second question: What has God done in and through us?

What Has God Done Through The FGBC?

Stop and realized what we as a Fellowship have been able to do. We certainly are not numerically large on the American scene. However, many groups much larger cannot imagine how we have built the great ministries that have resulted from our cooperative efforts. Let me just highlight a few.

Our foreign missions movement is recognized for the quality of our work and the unique successes we have achieved in Africa, Europe, and Latin America. The per capita giving of Grace Brethren people to foreign missions is astounding when compared to other movements. The number of missionaries we sustain in relation to our size is one tangible measure of our commitment to cross-cultural missions.

Our home missions work, including the Brethren Investment Foundation, provides a program that supports church planting efforts at amazing levels. Few fellowships support their new church plants at the level that Brethren Home Missions has been doing. Few fellowships provide the financial base for church mortgages as does the BIF.

Our schools have trained students, both Brethren and non-Brethren, who are now pastors, missionaries, college presidents, mission board executives, Christian school leaders around the world. Our schools have a worldwide reputation for our commitments to inerrancy, creationism, premillennial dispensationalism. I can tell you, contrary to what you may have heard, that these commitments are still intact at our schools. The result of that training for the FGBC was that our churches have been noted for the quality of Bible exposition that comes from our pulpits.

The youth conference going on at this very moment is one of the largest such conferences

in America. More than 1800 people are in attendance at Eastern Kentucky University. CE National also coordinates for us a major program in short-term missions through Operation Barnabas and TIME.

We have been allowed to provide to the American armed forces a number of chaplains out of proportion to our relative size. Our chaplains are on the front lines of evangelism as they reach military families in an environment which makes them open to the gospel.

The number of Grace Brethren people working in specialized ministries not directly controlled by the FGBC continues to grow. Grace Brethren people are serving all over the world in a variety of ministries.

We have succeeded under God in having an impact on the world that is far out of proportion to our size. Being small in size teaches us humility and makes it clear that God should get the glory for what has been accomplished. *That should not, however, limit our vision for the potential of this fellowship to grow.* It also underscores what we have been able to accomplish together.

But in the midst of all this success, we have become infected with the same viruses that have impacted and fragmented the evangelical movement at this end of the 20th century. We seem to struggle to understand and maintain our own identity. The individualistic spirit of the age has eroded our commitment to one another as Grace Brethren. We seem to be at a crossroads which will determine whether or not we as a fellowship will be used of God in the future or become a fossil, an ecclesiastical might-have-been, on the landscape. There is no coasting on past laurels. This past decade has seen some accomplishments, but we have gotten about as far as we can expect coasting on the momentum of our past successes. We face crucial decisions and the need for renewed vision for the unknown number of days left to us before Jesus returns.

What Is the Future of the FGBC?

Just what is the future of the FGBC? Of course, I am not a prophet. I cannot predict the future. But I believe that there are obstacles in our path, issues that must be resolved if we are going to be able to continue to exist as an effective fellowship. I would like to raise three specific issues that are immediately before us and then conclude with a final challenge.

Three Obstacles

Over the past months the breadth of th financial crisis engulfing Grace Village cam into focus. Large cost overruns on majo construction projects combined wit cumulative operating deficits forced the Boar to freeze payment on the interest and principa on several million dollars of unsecured notes We were advised that the legal entanglement flowing out of this situation threatened t engulf other corporations that were recognize as affiliates by the FGBC. I am happy t report to you that much progress has bee made by the Board and administration of th Village in dealing with this crisis. Th corporation is just now in the final stages o a time of reorganization under Chapter I protection. The plan presented intends to pa back every cent invested in this ministry. want to personally thank, on behalf of ou Fellowship, Mr. Scott Puckett, th administrator at Grace Village, for hi willingness to undertake a great challenge. am impressed with his professional trainin and skills combined with a heart for ministr for those who are in their retirement years While not a member of our fellowship, he ha served us well.

While the immediate crisis may be past Grace Village faces a long, long road t complete recovery. There is legal actio pending against some of the members of th Board. I encourage you to pray for them a they face an arduous and expensive lega battle. Feeling secure against any potentia legal threat, it would be very easy for the res of us to forget the genuine need that stil exists at Grace Village. To say "we'll pra for you" is the 20th century equivalent of "b warmed and filled." We may not have a lega obligation to the investors of Grace Village but I do feel that there is a moral obligation Those outside our fellowship do not alway understand what the difference is between ou fellowship and the various separate corpora tions that are affiliated with us. I urge th member churches of the FGBC to raise fund for the "Saving Grace" fund sponsored b Grace Village to pay off earlier tha otherwise possible people holding thes unsecured notes. Some of you have alread taken action. But many of you have yet t participate. I remind you that many of thes

investors are brothers and sisters in Christ who desparately need those funds restored. You can be assured that 100% of your gifts to this fund will be used for the stated purpose of paying off this debt.

Therefore, I request that this conference urge our member churches to participate, as each is able, in the campaign to assist Grace Village in their hour of need.

The second obstacle that I see immediately before us concerns what I perceive to be an erosion of ministerial ethics within the FGBC. Let me be sure to say clearly at the outset that these comments are not targeted at any particular faction within the FGBC. It is a comment on the state of our fellowship that I make such a statement. Let me also be understood as saying that there are many, many elders in our ministerium who conduct their lives and ministries with the highest standards of integrity. But there is a trend that I have noted over the years that greatly concerns me.

Ministerial ethics deals with a broad variety of subjects which I feel need to be addressed. I am concerned about the conduct of pastors with their female counselees. I am concerned about the abuse of pastoral authority and the use of the pastoral position to further personal agendas without concern for the flock. I am concerned about the willingness of elders to use the autonomy of our local churches as a shield which allows them to attack the integrity of other men without ever being called to account for the misinformation and the divisiveness that results. I believe that our local churches, which are ultimately responsible for the discipline of elders within their membership, need the help of our district and national ministeriums. While the national ministerium enacted a few years ago a carefully outlined procedure for discipline, it has been almost thirty years since it adopted a standard of ministerial ethics. That such a standard exists is virtually unknown to most of our pastors and once resurrected it will be found to be woefully antiquated and inadequate.

I challenge our national ministerium to take up the subject of ministerial ethics. It is the responsibility of the ministerium to care for its own membership. The question as to how men who as members of different local assemblies can and should deal with each other needs to be answered. What is merely an erosion now should be dealt with decisively before it becomes an issue of major proportions within our fellowship.

The third obstacle before us is the need to make a decision on the issue of baptism/church membership. *This is not* a discussion on the biblical support of triune immersion baptism. *Any pastor* who cannot affirm that triune immersion is the mode of baptism Jesus commanded us to perpetuate in the church should, as an act of integrity, sever his official ties with the FGBC. *Any church* which would practice any other mode of baptism should, as an act of integrity, withdraw their membership from the FGBC. Triune immersion is not the issue.

The questions that need to be answered are these:

Does the New Testament make any specific requirements for membership in the local church?

What is the relationship of church membership as defined by our culture and laws compared to the relationship sustained by first-century believers to the local church?

What should a fellowship of churches, a para-local church group that has no direct biblical warrant, require of its member churches and why?

I have profited from the study done these past three years. However, it has been painful for me. As I teach on this subject at Grace Theological Seminary, I continue to encourage my students for many good reasons to maintain a triune immersion only membership. That was always my personal practice as a pastor and it continues to be the policy of the local church of which I am a member. However, no matter how good the reasons, I have had to face the fact that I have no biblical mandate by which I have the right to enforce on other local churches the same membership policies. I can expect that all Grace Brethren churches practice only triune immersion. But I have to allow local churches to determine their own requirements for membership. That is why I recommend to you the report which has been prepared by the Fellowship Council. It brings to you the concerns that have been raised and need to be addressed by the FGBC. These are the concerns that surfaced through the forum process. You will see that the Council candidly included the criticisms and fears that some have about the Council itself. It brings

to you the general conclusions reached by most of those who participated in the forum process. This is your report. It is the product of discussion and thought across many districts and churches. When it comes to the floor of conference, it is your report to pass, to amend, or to reject.

But there are two observations that I would add. First, to those churches who receive transfer members on the basis of single-immersion as opposed to other modes of baptism. I encourage you to think through that practice. It constitutes an unintended implicit support of an alternate mode of baptism. Second, I want to share with you what I have heard over and over again across this fellowship. I believe that many, many Grace Brethren pastors and lay members across this nation would say to you the delegates to this conference: "Settle this issue. Put a period on the discussion. We are tired of the fighting. We have work to do. Let's get to it."

Challenges for the Future

My greatest concern, however, is not these obstacles that I see on the path immediately ahead of us. I am far more concerned about what happens after this conference is over. The fellowship that I grew up in was energetic, growing, innovative. How would you describe our fellowship today? Stalemated, lacking vision, disunited? Those are descriptives that all too many would use. For many years I had an inaccurate mental image of the FGBC. I pictured the Fellowship of Grace Brethren Churches as the great ship FGBC sailing ahead into the future. That is not correct. It is far more accurate to think of the FGBC as a fleet of small boats, sometimes lost in the fog, with much disagreement on what the signals from the admiral really mean. In fact, we don't allow an admiral for this fleet. We are a loosely organized group of autonomous local churches, districts, and cooperating boards. This structure has allowed us to keep in balance our commitment to the local church as God's program for this age and our need to work together to accomplish all that God wants us to do. But now we are at a crossroads. *Either* we renew our vision and move ahead as a team *or* we could see the beginning of an ever-accelerating process of dissolution and decay. Either we imbue a new generation with the vision of what God can do through the FGBC or else we will experience what I believe to be an inevitable decline.

Do we have an agreed upon set of signals for this fleet of small boats? Yes, we do. We have adopted a strategy document. As a decentralized fellowship, its value is totally dependent upon the willingness of every district, every affiliated organization, every local church to implement what facets they can. We have agreed on what our priorities really are. Now we all need to steer the same direction. I urge each local church and district to look at the strategy and decide on at least one thing that can be done together to move ahead.

This year, Grace Schools, Brethren Home Missions, Brethren Foreign Missions, CE National, and the Brethren Evangelistic Ministries all worked together to develop the FOCUS program. The focus is on evangelism. FOCUS rallies have been held in several districts with more planned this coming year. Our conference this year is also focused on evangelism. I believe that we have focused enough on internal concerns. It is time for this fellowship to focus outwardly. It is time to renew our vision as to what we can do together as local churches and as a fellowship of churches.

As Paul reminded us in 2 Corinthians 2:14 there is no question as to the final outcome of God's victory parade. Rather, the question is: will the Fellowship of Grace Brethren Churches continue to be a vital part of what God is doing in the world? What we do here at this conference and what we do when we return to our local churches will determine the answer to that question! We must lay hold of the basic dynamic of being Grace Brethren, our commitment to Scripture, our vision for mission, our commitment to one another, and move ahead. I ask you to join with me in offering this fellowship to God as a vessel fit for His use, in letting go of personal possessive agendas and submitting to His plan, in allowing the greatness of what God has raised up in the FGBC to bring glory to Him. May God accomplish a great work in our midst as we confer together in the days ahead.

Business Sessions

BUSINESS SESSION I

Tuesday morning, August 4, 1992

1. Conference Moderator, Dr. David Plaster, called the first session of the 53rd Annual Conference of the FGBC meeting at Winona Lake, IN, August 1-6, 1992. He read from Philippians 2:1-4 and prayer was given by Ralph Justiniano.

2. **A motion prevailed** that the official list of member churches be accepted as listed on pages 70-88 of the 1992 Grace Brethren Annual, with the exception of the churches which have withdrawn from the Fellowship: Sinking Springs, OH and Virginia Beach, VA and those disbanded: Cross Lanes, W.VA; GBC of Pompano Beach (merged with GBC Ft. Lauderdale); Hilltop GBC, Columbus, OH; Koinonia GBC, Long Beach, CA; La Mesa GBC, Rio Rancho, NM; (incorrectly removed from the Annual).

3. Dan Thornton reported for the Membership Committee a total of 333 ministerial delegates and 448 lay delegates for a first day total of 781 delegates from 235 churches.

4. **A motion prevailed** to seat the delegates as reported by the Membership Committee.

5. **New Churches Received:**

A motion prevailed to accept the Niles Grace Brethren Church of Niles, MI into the FGBC.

A motion prevailed to accept the Crossroads Grace Brethren Church of Philadelphia, PA into the FGBC.

A motion prevailed to accept the Bible Church of Ivywood at Saxonburg, PA into the FGBC.

A motion prevailed to accept the Grace Brethren Community Church of Williamsport, PA into the FGBC.

6. An additional report of the Membership Committee was announced with 4 more ministerial delegates and 4 more lay delegates. This brings the total to 337 ministerial delegates and 452 lay delegates for a first day total of 789 from 239 churches.

A motion prevailed to seat these additional delegates.

7. Charles Ashman, Conference Coordinator presented the proposed agenda with corrections as follows: Wednesday, add: 2a - presentation of new churches, John Snow, Sect.; Eliminate # 6 and replace with: "Consideration of the matter of the application of CGBA as a cooperating organization. Thursday, Item 6d moved to 5a.

A motion prevailed to adopt the proposed agenda as corrected.

Proposed Agenda

Tuesday, August 4, 1992, 9:45 a.m.
Business Session 1

1. Call to Order, Moderator, David Plaster
2. Presentation of Member Churches in the F.G.B.C. Conference, Secretary, John Snow
3. Initial report of the Membership Committee, Dan Thornton, Chm.
4. Seating of delegates from Member Churches
5. Presentation of New Churches to be received into the F.G.B.C., Conference, Secretary, John Snow
6. Additional report of the Membership Committee, Dan Thornton, Chm.
7. Seating of delegates from newly received churches
8. Presentation of the Proposed Agenda, Charles Ashman, Fellowship Coordinator
9. Report of the Nominating Committee, Wendell Kent, Chm.
10. Election of First Moderator-Elect, Second Moderator-Elect and Fellowship Council members
11. Report of the appointment of other Conference Officers Fellowship Council, Secretary, John Snow
12. Consideration for Ratification of Appointed Conference Officers
13. Report of the appointment of Conference Committees Fellowship Council, Secretary, John Snow
14. Recommendation of the Fellowship Council based on the Forum Process, Forum Coordinator, James Custer
15. Adjournment

Wednesday, August 5, 1992, 9:15 a.m.
Business Session II

1. Call to order, Moderator, David Plaster
2. Approval of the minutes of the Business Session I
   a. Presentation of new churches
3. Additional report from the Membership Committee, Dan Thornton, Chm.
4. Report of the elections of Moderators-Elect and Fellowship Council members,

Parliamentary Committee, Ed Cashman, Chm.
5. Consideration of the recommendation from the Fellowship Council arising out of the Forum process.
6. Consideration of Conservative Fellowship
7. Report of the F.G.B.C. Strategy Committee, Jerry Young, Chm.
8. Report of the Board of Brethren Evangelistic Ministries, Ron Thompson, Executive Director
9. Election of new Board Members for Brethren Evangelistic Ministries
10. Election of the Conference Nominating Committee Fellowship Council, Secretary, John Snow
11. Unfinished business
12. New business
13. Adjournment

Thursday, August 6, 1992, 9:45 a.m.
Business Session III
1. Call to order, Moderator, David Plaster
2. Approval of the minutes of Business Session II
3. Additional report of the Membership Committee, Dan Thornton, Chm.
4. Report of the Elections of Wednesday, Parliamentary Committee, Ed Cashman, Chm.
5. Report of the Fellowship Council on its activities and actions, Moderator, David Plaster
   a. Resolutions, Curt Miller
6. Printed Reports - Questions or comments from the delegates
   a. Conference Treasurer, Steve Popenfoose
   b. Conference Statistics, CE National
   c. Conference Auditor, Don Eshelman
   d. Social Concerns, Donald Shoemaker
7. Report on Next Year's Conference, Moderator-Elect, Bill Snell and Fellowship Coordinator, Charles Ashman
8. Unfinished business
9. Reading and approval of the minutes of Business Session III
10. Installation of the 1992-1993 Conference Officers, Moderator, David Plaster
11. Adjournment (sine die)
12. Benediction of the newly installed Moderator, Bill Snell

8. A report of the Nominating Committee was given by Wendell Kent, Chairman. The following were presented for nomination Office of First-Moderator Elect (moderato in 1994) Robert Fetterhoff and Warre Tamkin, Office of Second-Moderator Elec (moderator in 1995) Ed A. Lewis and Joh Teevan, Fellowship Council - Central Region John Burke, Steve Peters, and Scott Weaver Eastern Region: Mark Saunders, Jir Snavely and Larry Weigle; Western Region Chris Ball, John Gillis and Roy Halberg.

A motion prevailed to place these name in nomination.

A motion prevailed for nominations t cease. The election was then carried out.

9. Secretary John Snow announced th following appointments to be ratified by th conference: Conference Secretary, John Snov and Conference Treasurer, Steve Popenfoose

A motion prevailed to ratify thes appointments.

10. Dr. James Custer was called upon t explain and review the Forum Process and th recommendation of the Fellowship Counci based upon the Forums.

A motion was presented to adopt the Repor of the Fellowship Council regarding th Forum Process.

REPORT OF FELLOWSHIP COUNCI REGARDING FORUM PROCESS

A. **Statement of Concerns**

1. As a result of the Forum discussions many areas of concern were delineated A brief explanation of some of thes issues, for which strategies need to b developed follows:

   1. **Ignorance of the Bylaws and State ment of Faith and the role the play in the Fellowship.**

2. In the discussions of the last severa years frequent references to th Bylaws or the Statement of Faitl reflected either an ignorance or misunderstanding of these importan agreements. This results in confusio because argumentation or con clusions were derived from a erroneous base.

3. The Statement of Faith is intended t be the *"current expression of a neve ending effort to clarify an under standing of the primary doctrines w accept"* as a Fellowship. (Article II

Covenant and Statement of Faith, Section 2, Page 3 in the 1992 printing of the Bylaws)

4. The Bylaws are a compilation of the rules and procedures under which this association of sovereign churches agrees to fellowship and minister together. They outline what we hold in common, requirements for membership, and organizational structure by which our Fellowship functions.

2. **Nature of the Fellowship.**

5. The Fellowship is formed by *"sovereign congregations"* not by individuals or cooperating organizations or districts. Failure to maintain a high regard for this resulted in the promotion of special interests not rooted in congregational action. (Article II, Section 1, Page 3 in the 1992 printing of the Bylaws)

3. **Primacy of Biblical Revelation.**

6. In any discussion of theological issues, our Statement of Faith must defer to **Scripture.** Our churches are . . . *"sovereign congregations united in accepting the Holy Scripture as the sole guide and authority in all matters of faith, doctrine, and practice."*

7. Our Statement of Faith presents *"those basic truths taught in the Bible which are common to our (the churches) Christian faith and practice."* It defines the *"basic doctrines of one congregation (which) shall be the same as the basic doctrines in every other"* congregation in the Fellowship. The churches thus express *"a corporate commitment to a basic body of beliefs founded on God's revealed truth."* (Article II, Section 2, Page 3 in the 1992 printing of the Bylaws)

8. Our Fellowship in its corporate functions is guided by a third set of agreements called our **Bylaws**. When discussing Fellowship issues, care must be exercised to determine which set of standards is involved.

4. **Statistical Report.**

9. Our Fellowship has worked with inaccurate and incomplete statistical data from the member churches. We have not maintained a consistent year-to-year data base for determining compliance to established policy. Fellowship Council has abbreviated the information requested on the statistical form to the six items deemed necessary to insure qualification of each church. More accurate statistical reports should be presented to Conference. These are now being compiled and churches not complying are being identified and assisted toward compliance. (Procedures are being initiated for dealing with churches in noncompliance.)

10. Each church ought to identify openly its membership policy concerning membership requirements. Descriptive terms other than *"open"* and *"closed"* should be used. Perhaps, *"mixed"* and *"medical exception"* could help eliminate the atmosphere of suspicion that we feel about other congregations. It would also help in the transfer of members and relocation of pastors among member churches.

5. **Communication System/Structures are Ineffective.**

11. There is no single system or structure in place which can guarantee universal dissemination of information between or among the churches or cooperating organizations. A computer communication system has been explored to help resolve this problem.

6. **Regions vs. Districts.**

12. The newer concept of geographical "regions" does not seem to interface with the older organizations by districts. Fellowship Council members elected according to the regional concept are not seen as truly "representative." The result is an electorate that at times feels disenfranchised and a board of directors that also feels somewhat unsupported.

7. **Need for Clarification of the Policies of Cooperating Organiza-**

tions and Districts Regarding Baptism and Church Membership.

13. Some of our recognized cooperating organizations and districts have their policies with regard to baptism and local church membership into conformity with the Bylaws of the Fellowship.

14. An accurate and current statement of the baptism/local church membership policies of each cooperating organization and district should be made available to the local churches and delegates of the Fellowship. Inconsistencies between these policies and the FGBC Bylaws which create division among the churches should be studied by the Fellowship Council and presented to Conference for resolution.

8. **An Alternate System for Debate Outside the Conference Business Sessions.**

15. Business meetings are inadequate vehicles for conflict resolution, because there are insufficient opportunities for delegates to engage in research and dialogue.

16. Our sovereign congregations will continually debate what issues are *"incidental affairs of the local congregation"* and those that must be *"universal - the same in all congregations."* Our Bylaws affirm that *"The Statement of Faith is the current expression of a never ending effort to clarify an understanding of the primary doctrines we accept."* (Article II, Section 2, Page 3 in the 1992 printing of the Bylaws)

17. Therefore, we need a system which encourages healthy discussion, research, and preparation of divisive issues before they are presented to the business process for decision. The Parliamentary Committee is preparing a proposal for Conference consideration.

9. **Need to Find a System to Educate Newer Leaders.**

18. An increasing number of our pastors are coming to us without the experience of Grace Seminary education or previous Brethren exposure. Consequently, they often feel ill-prepared to interact with Brethren history, traditions, and procedures. Thus, the full potential of their leadership may be diminished. To address the problem, we must strengthen our ministerial examination processes and initiate a program of basic orientation for our leaders.

10. **Historical Perspective is Inaccurate.**

19. As each generation receives the Fellowship, it suffers from the loss of historical perspectives. Questions once answered to the satisfaction of a previous generation are asked and answered all over again. While this is a valuable and necessary enterprise, it also produces enormous danger for those so engaged. Succeeding generations must be fully informed if they are to profit from lessons already learned.

11. **Reluctance to Submit to Others.**

20. Cooperation and communication throughout the Fellowship are hindered by our desire for independence. We fear compromise of truth and suspect that many other churches are drifting into apostasy. We struggle to define and demonstrate the New Testament pattern of interdependence among our churches. We affirm the unique and finished role of the apostles, but we are unsettled about how we govern ourselves by "congregational government" and also interact submissively with other congregations without apostolic leadership.

B. **The Baptism/Membership Issue**

1. **Local Church Autonomy.**

21. The following statement of the Bylaws of the FGBC reflects clearly the recognition of the sovereignty and authority of the local church:

22. *"The sovereign congregations which are members of this corporation are united in accepting the Holy Scriptures . . .*(Article II, Section 1, Covenant, Page 3 in the 1992 printing of the Bylaws)

23. Our Statement of Faith concludes . . . *Each local church being*

autonomous but cooperating in fellowship and work." (Article II, Statement of Faith, Page 4 in the 1992 printing of the Bylaws)

24. To strengthen and further clarify the autonomy of the local church with regard to the requirements it establishes for membership in its own congregation, the following amendment to the FGBC Bylaws will be proposed by the Fellowship Council:

25. In Article III Membership, Section 1, Requirements, add a new paragraph 6, renumbering paragraph 6 and 7. The new paragraph would read:

26. "*Requirements and responsibilities for membership by the several local churches shall be established by each church and shall not determine the church's membership in the Fellowship.*" (Page 5 in the 1992 printing of the Bylaws)

27. Such an agreement clarifies the 1963-66 Conference actions regarding membership. The rest of Article III sets out the continued requirements for member churches: agreement with the Statement of Faith (paragraph 1), basic organization (2), membership in a district conference preferred (3), inclusion of "Brethren" in its name (4), and the practice of triune immersion and threefold communion (5).

2. **Baptism.**

28. Christian water baptism is a clear command of our Lord. The Fellowship of Grace Brethren Churches understands the New Testament to teach that triune immersion is the mode taught by our Lord, practiced by His disciples, and intended to be perpetuated by the Church.

29. In all areas under its corporate responsibility, our Fellowship teaches, protects, and insists upon a consistent performance of the biblical commands regarding New Testament baptism by triune immersion. In our Statement of Faith we conclude:

30. "*the Christian should observe the ordinances of our Lord Jesus Christ, which are (1) baptism of believers by triune immersion (Matthew 28:19) . . .*" (Article II, Statement of Faith, Section 2, Part 9 in the 1992 printing of the Bylaws)

31. In our Bylaws we have agreed that member churches "*in the performance of the ordinances shall practice baptism by triune immersion only . . .*" (Article III, Section 1, Number 5, Page 5 in the 1992 printing of the Bylaws)

32. Each member church is entitled "*to one lay delegate for every fifty triune immersed members.*" Only persons who are members of the Grace Brethren Church they represent and "*are baptized by triune immersion shall be chosen as delegates to any meeting of the corporation.*" Furthermore, "*delegates from churches which receive members without triune immersion may not vote on any matter involving the subject of water baptism in relation to church membership.*" (Article III, Section 3, Numbers 1, 3, 4, Page 6 in the 1992 printing of the Bylaws)

33. However, the Fellowship has agreed that "*any member of a member church, not a delegate, shall have all the privileges of a delegate, except that he shall not be allowed to make a motion or to vote upon any question.*" (Article IV, Section 7, Page 8 in the 1992 printing of the Bylaws)

34. The Scriptures reveal that while baptism does teach and illustrate doctrinal truth, obedience in it functions as an evidence of discipleship. We believe that triune immersion is an essential part of the discipleship process. However, the relationship of baptism to membership in the local congregation is to be determined by the policy of each local church as are all the other privileges and responsibilities of membership.

35. Because our churches are "congregationally governed" and the disposition of controlling values is self-determined, caution should be exercised in each church when determining the qualifications of who is allowed to vote.

3. **Rebaptism.**

36. The only biblical account of rebaptism records the obedience of the followers of John the Baptist who became disciples of Jesus and submitted to triune immersion. In the New Testament church, believers were baptized once, all of them by triune immersion. When we apply the biblical model to the circumstances created by twenty centuries of church history, which are not expressed in Scripture, we must create theological propositions to govern our judgment. Based on such propositions, we would advise that churches rebaptize:

37. a. anyone who has been baptized by any mode before their salvation.
    b. any believer who has been baptized as a believer by any mode other than triune immersion.
    c. anyone who requests baptism in recommitment to a new level of discipleship.

38. We would advise that the location of a previous triune immersion or the identity of the baptizer who led in that immersion not be considered as a basis for invalidating that baptism experience.

39. We would advise that churches not baptize:
    a. without carefully teaching the biblical basis for triune immersion.
    b. anyone who cannot submit to the activity of immersion because of a medical limitation documented to the satisfaction of the church.

4. **Ramifications.**

40. a. Membership fees. It has been Fellowship policy to establish fees on the basis of the total local church membership but to allow delegates only on the basis of triune immersed members. Some churches object to this policy. Delegates ought to be given the opportunity in the future to review the policy.

41. b. Requirement to submit fully completed statistical report. Applications to membership in the FGBC, and the required statistica reports which follow, are to be fully completed. Failure to provide all information as requested or the alteration of the forms provided may result in a determination of non-compliance.

Approved by Fellowship Council July 31, 1992

Adopted by the FGBC Conference Wednesday, August 5, 1992

BUSINESS SESSION II

Wednesday A.M. - August 5, 1992

1. The Meeting was called to order by Moderator David Plaster. A passage of scripture was read from Romans and Ken Carozza led in prayer.
2. The Minutes of Business Session I were accepted as distributed with corrections noted.
3. New Churches received:

   A motion prevailed to accept the Sunrise GBC, Powell, OH into the FGBC.

   A motion prevailed to accept the Moorpark GBC, Moorpark, CA into the FGBC.
4. The Membership Committee gave an updated report of 10 more lay delegates and 6 more ministerial delegates for a total of 805 delegates from 244 churches.

   A motion prevailed to seat these additional delegates.
5. The results of the election were announced:

   First Moderator Elect - Robert Fetterhoff

   Second Moderator Elect - Ed A. Lewis

Further voting was required to reach a majority in each of the three regions:

Eastern Region - Mark Saunders and Jim Snavely

Central Region - Steve Peters and Scott Weaver

Western Region - John Gillis and Roy Halberg

The election was carried out.

6. A report of the appointment of conference positions and committees was given by John Snow.

   Fellowship Council Secretary - John Snow

Membership Committee -
Dan Thornton, Chairman
Scott Messey
Parliamentary Committee - Mike Wallace
Resolutions Committee - Tim Coyle
Retirement Planning - Reed DePace
Pastorless Churches & Available Men - Greg Howell

7. The floor was opened for discussion on the motion relative to the adoption of the Forum Process Report.

The meeting was adjourned at 10:15 a.m. to be resumed at 3:00 p.m. today.

USINESS SESSION II (continued)

Vednesday, August 5, 1992

1. The meeting reconvened at 3:00 p.m. with the Moderator Plaster reading Philippians 4:4-7. Steve Taylor led in prayer.
2. A report of election was given by the rules committee:
   Central Region - Steve Peters
   Western Region - John Gillis
   Eastern Region - no election (lack of majority)

   A motion prevailed that the candidate in the Eastern Region with the highest number of votes be elected. Jim Snavely was then declared elected to the Eastern Region.
3. Discussion continued on the motion to adopt the Fellowship Council report on the Forum Process.

   A motion prevailed for the previous question.

   A ballot vote was then taken for the main motion. There were 453 ballots cast - 301 Yes, 148 No, 4 Abstentions.

   Therefore the main motion **prevailed.**
4. Jerry Young reported for the FGBC Strategy Committee.

REPORT OF THE STRATEGY COMMITTEE

Presented to the Delegates at
Annual Conference
Fellowship of Grace Brethren Churches

By Jerry R. Young, Chairman
August 1-6, 1992

ıtroduction

Five years ago, the Moderator of our ellowship recommended "that the Fellowship Council present to National Conference by 1989 a fully developed strategy of outreach for the Fellowship of Grace Brethren Churches, giving us direction for the final decade of our century. This strategy should include a clear statement of our identity, our purpose, and our goals. It should also propose a cooperative program which will permit teamwork and involvement on all levels of our Fellowship."

The Fellowship Council commissioned a Strategy Committee composed of Jim Custer, Tom Julien and Ed Trenner to work on this challenge.

Progress

The work began with a survey of pastors and leaders all over the Fellowship so that the strategy would grow up from the grass roots and not be imposed from above. The Committee met several times to consider the information being gathered. Then in January of 1989, the Committee sat down with selected pastors and leaders to compose the first draft of a directional statement. This proposed statement was presented to the Fellowship Council and adopted.

At the same January meeting in 1989, the Fellowship Council authorized the continuation of the Strategy Committee for the purpose of goal refinement and implementation. Jim Custer resigned the chairmanship, so the Council selected David Plaster and Jerry Young to join Tom Julien and Ed Trenner on the Committee.

The Strategy Committee reorganized for its new mission and presented a fully developed strategy to National Conference on July 31, 1989. The delegates adopted the report as printed, subject to the refinement of the goals presented by the Strategy Committee.

Organization

A working "advisory group" was already in place, but complaints about its composition were heard. Some believed that every District should be represented. In the fall of 1989, the Strategy Committee agreed to reorganize the advisory group so that one minister from every District would be invited to participate.

A listing of current advisors is included with this report. Unfortunately, we have not yet found a way to mandate the inclusion of lay members on the Committee or its Advisory Group. One of our goals is to "provide for

lay participation in all decision-making bodies of the Fellowship."

One member from each region of the country is elected by the Fellowship Council in such a fashion that one person joins the Strategy Committee every year. Additionally, Ed Trenner has been elected to serve an indefinite term as our consultant. To provide for coordination and communication, the Moderator-elect is an "ex officio" member of the Committee. Current members are:

Jerry Young (chairman) Eastern region, term ending 1992; Roy Halberg, Western region, term ending 1993; Bob Fetterhoff, Central region, term ending 1994; Ed Trenner, Consultant, indefinite term; Bill Snell, Moderator-elect (1991-92) Second Moderator-elect.

Advisory Group Meetings

Since our report to you last year, the Strategy Committee has met with its advisors in Winona Lake, Indiana (October 24-25, 15 persons attended); Long Beach, California (January 14-16, 16 persons attended); and Washington, D.C. (15 persons attended). Expectations of Advisory Group members who represent Districts are as follows:

a. Be willing to serve two to three years.
b. Attend one regional meeting each year.
c. Attend one National Conference meeting each year.
d. Be a point of contact in the District for the Strategy Committee.
e. Provide reports to the District and to the Strategy Committee.
f. Initiate strategy implementation efforts on the District level.

Conclusion

Our purpose is to stimulate creativity on all levels -- churches, Districts and organizations -- so that this strategy will grow up from the grass roots and not be imposed from above. Every group should have a plan to accomplish the Fellowship strategy according to its own God-given ability. Every person should send a life-giving flow of new ideas and fresh excitement from the roots to the branches. Let's join together in a unified plan to reach our world for Christ.

STRATEGY ADVISORY GROUP MEMBERS

Directors of Cooperating Organizations Serving as Advisors to the Strategy Committee of the Fellowship of Grace Brethren Churches

March 25, 1992

Grace Brethren Foreign Missions — Tom Julien
Grace Brethren Home Missions — Larry Chamberlain
Grace Schools — John Davis
The Brethren Missionary Herald Company — Charles Turner
The Brethren Women's Missionary Council — Betty Ogden
The National Fellowship of Grace Brethren Ministers — John McIntosh
CE National — Ed Lewis
Grace Brethren Men International — Ed Jackson
Brethren Retirement Homes — Scott Puckett
Brethren Evangelistic Ministries — Ron Thompson

STRATEGY ADVISORY GROUP MEMBERS - PASTORS ONLY

Serving as Advisors to the Strategy Committee of the Fellowship of Grace Brethren Churches

March 25, 1992

EASTERN REGION

Allegheny	Michael Lookenot
East Central Florida	Ken Koont
Florida Suncoast	Kurt Mille
Mid-Atlantic	Ray Davi
Northern Atlantic	Michael Brubake
South Florida	Bill Tweeddal
Southern	Steve Jarrel
Virginia	George Traul
West Penn	Ron Carneval

CENTRAL REGION

Indiana	Keith Sheare
Iowa-Midlands	Russell Bet
Michigan	Art McCrur
Northcentral Ohio	Bernie Simmon
Northeastern Ohio	Bud Olszewsl
Southern Ohio	Greg Ryerso

WESTERN REGION

Arctic	Dan Thornto
Hawaii	Kip Coffma
Mountain-Plains	John Sno

Nor-Cal	Glen Shirk
Northwest	Greg Howell
Southern Cal-Arizona	David Marksbury
Southwest	Steve Galegor

5. The recommendation of the Fellowship Council with respect to the application of the CGBA as a cooperating organization was read by the Moderator.

Recommendation on the Application of the C.G.B.A.

As required by the Bylaws, the Fellowship Council reviewed carefully and discussed at length the application by the Conservative Grace Brethren Association for recognition as a cooperating organization by the FGBC. The application was in order and the basic qualifications for consideration were met. However, the Fellowship Council does not recommend the CGBA for such recognition. This recommendation is based on the following:

1. There is little evidence that the CGBA wishes to function in the normal sense as a cooperating organization within the framework of the Fellowship.

The CGBA has an actively adversarial relationship with other existing organizations that already serve our Fellowship. Efforts on the part of these national boards to reconcile these differences have not as yet been successful.

The leadership of the CGBA, with its stated concerns in the area of baptism and church membership, was urged to participate in the forum process as established by the action of conference. The invitations were unanswered.

Sessions sponsored by the CGBA were closed to some members in good standing of the FGBC.

2. The Council has serious reservations about the methodology and ethical practices of the CGBA in its public meetings. The forum process established by the conference, the elected leadership of the conference, fellow elders within the FGBC have been unfairly treated.
3. The application of the CGBA as presented to the conference is technically complete. However, the Council notes that beyond the stated purposes, as officially given to the Conference, the CGBA has a published list of other concerns which focus on matters which demonstrate a non-compliant stance toward the authority of the Fellowship and its decisions.

The Fellowship Council regrets that it cannot recommend the approval of this application at this time. We urge every Grace Brethren elder and layman to work together to seek a restoration of relationships. Reconciliation does not require that we always agree with each other on various matters outside the parameters of our Statement of Faith. However, a basic commitment to one another is essential if the FGBC is to move ahead successfully.

Approved by the Fellowship Council
July 31, 1992 11:10 a.m.

A motion prevailed to accept the report of the Fellowship Council.

7. Ron Thompson reported on the Board of Evangelistic Ministries.

BRETHREN EVANGELISTIC MINISTRIES

Report to the 1992 Conference

Dear Brethren,

The work of Brethren Evangelistic Ministries began at National Conference in 1948 and was then known as the Brethren Evangelistic Crusade and later the Board of Evangelism. Forty-four conferences later God continues to direct us in "promoting evangelism throughout the FGBC." We are happy to report to you how we have focused on evangelism since our last conference:

* **Mobilized** hundreds of believers in eighteen churches to be a part of God's Great Commission army!
* **Encouraged** personal evangelism and discipleship by participating with all our national boards in five FOCUS '92 district seminars!
* **Followed-up** in eight churches, reviewing evangelistic principles, and mailing materials to over fifty churches!
* **Ministered** to WMC groups, with missionaries in Mexico, at camp retreats and in several churches!
* **Employed** Tony DeRosa as Assistant to the Director on a part-time basis, supported by his local church!
* **Planned** a communications network to strengthen prayer and ministry ties between local churches and BEM!

* **Purchased** through gifts from various WMC groups: a van, a fax board for our computer, a wireless microphone for our road ministry, as well as established a fund towards a ministry in South America in 1993!

Thank you for your gifts and prayers which have enabled us to serve the fellowship in this way. To encourage you in your personal prayer life we have included in your delegate packet a copy of, *Heart-Searching for Prayer, Preparation, and Personal Revival.*

Respectively Submitted,

Ron E. Thompson
Executive Director

BRETHREN EVANGELISTIC MINISTRIES

Statement of Revenue Collected, Expenses Paid
and Fund Balance (Unaudited)

January 1, 1991 to December 31, 1991

Revenue:		
Income- Churches	$	50,246
Income - Individuals		8,667
Income - Districts		0
Income - First Love Ren		6,900
Books & tapes		2,237
Guatemala		60
Total Revenue		$68,110
Expense:		
President's Support	$	25,436
DeRosa Support		1,126
Office Salaries		1,820
FICA Expense		3,048
Insurance		3,340
Herald & Annual Expense		1,763
Promotion		1,892
First Love Renewal		8,833
Conference Speakers/ Honorariums		300
President's Expense		6,615
Board Members (Travel)		283
Collitt Memorial		0
Telephone		1,473
Office Supplies		2,834
Depreciation		1,617
Legal and Accounting		643
Brethren Retirement		1,197
Miscellaneous		685
Travel (Guatamala)		3,135
Total Operating Expense	$	66,040
Other Income (Expense):		
Interest Income		24
Total Other Income		24
Net Income		
Beginning Fund Balance		16,32
Fund Balance Dec. 31, 1991	$	18,41

8. The following statement was given by a representative of the Concervative Grace Brethren Association that they would leave the Fellowship of Grace Brethren Churches. This was followed by a time of prayer among the delegates.

Mr. Moderator and fellow delegates

I have been asked to speak as a representative of the Conservative Grace Brethren Association

Given the positive vote of Conference on the Fellowship Council report on the baptism/membership issue and given the negative vote of Conference on the Conservative Grace Brethren Association, I am announcing our departure.

Upon our departure, let me assure you that we do not leave with any ill-will toward you who remain. We regard you as true brothers and sisters in the Lord and precious in the sight of our God. Many of you we have known and loved for years. We do not cease to love you. But a forced fellowship is not a true fellowship. We, like you, want to be about our Father's business of fulfilling the Great Commission. To do so effectively, we believe we must work closest with those who share a fundamental agreement on theology, practice and missions. Harmony and unity are needed for such a great task, but they cannot come on the altar of compromise - it is a price too high. For us to remain would entail a compromise of our biblical convictions. We must each stand before the Judgement seat of Christ - Who alone is Head of the Church - and give an answer for what we have done and why we have done it. Our decision to depart, then, has not come about without much prayer and effort and tears.

We ask the same question as Amos: "Can two walk together unless they are agreed?" and we realize there are a number of issues upon which we disagree. It is not simply a matter of the baptism/membership issue - although we do, of course, hold a biblical position which differs from yours.

We also take exception to the tendencies toward denominationalism inculcated by the Fellowship Council which takes to itself more and more power and control each year. We cannot continue under such a system.

The dual constitution approach, which allows for open churches to be planted, initiated by Home Missions is proof in itself of the hither-to undeclared split in our ranks as well as a dual minded approach, which James calls unstable (James 1:8).

In 1990, Foreign Missions officially embraced the policy of planting open churches, thus subjecting conservative missionaries to the increased tension of laboring on the field with others of different convictions.

Grace Schools is violating its own officially stated position of requiring triune immersion for membership by allowing Grace Brethren professors and Board members to hold the opposite view.

There is a new way of interpreting Scripture at work in our Fellowship. It looks at truth with a subjective eye and seeks to divide God's Word into levels of certainty or clarity.

For these and other reasons, many of us feel we can no longer in good conscience remain a part of this Fellowship.

It is our fervent desire that we follow the Apostle Paul's mandate to "guard the treasure which has been entrusted" to us that it might be perpetuated intact to the next generation. We believe that part of the biblical treasure entrusted to the Grace Brethren Fellowship is that of triune immersion, and that those who join the membership of a Grace Brethren Church should join us in the practice of what we are commanded to guard and perpetuate.

The full effect of our departure will take months, perhaps years, to tell. The number is not significant to our cause, as Joshua and Caleb learned, but whatever number we might be, we hope to work out significant and satisfactory details with representatives of the various agencies in the Fellowship.

We do not want to stay and argue over areas of convictions. That has not proven to be productive. We seek a new beginning and a fresh start. Our first meeting in the formative process for a new Fellowship will be this evening starting at 8:15 p.m. at the Presbyterian church at 7th and Chestnut in Winona Lake. All like-minded brothers and sisters are encouraged to meet with us.

Gary Crandall

The meeting was adjourned at 4:20 p.m.

BUSINESS SESSION III

Thursday Morning, August 6, 1992

1. The meeting was called to order by Moderator Plaster. Scripture was read from 1 Peter 1:3-9. Jim Laird led in prayer.
2. Minutes of the two Wednesday business sessions were reviewed and approved.
3. An additional report of the Membership Committee was given with 5 additional lay delegates and 5 additional ministerial delegates for a total of 467 lay and 348 ministerial delegates for a total of 815 delegates from 246 churches.

A motion prevailed to seat these additional delegates.

4. The election of Board Members for the Brethren Evangelistic Ministries followed.

A motion prevailed to place the names in nomination as presented on the published ballot which included: Ministerial - Dr. J. Keith Altig, Lee Dice, Scott Libby and Kim Robertson. Laymen - Don Brotherton, Bill Kellerman, Sheldon Shetter, Ed Waken.

A motion prevailed to close nominations. A vote was then taken.

Elected were: Ministerial - Dr. J. Keith Altig and Lee Dice; Laymen - Bill Kellerman and Sheldon Shetter.

5. The Conference Nominating Committee names were presented by John Snow as follows:

   Carl Baker, Ron Bowland, Don Byers, Rick Clark, Tom Inman, Bob Kliewer, Dean Risser, James Snavely, and Bill Tweedale.

A motion prevailed to place these names in nomination.

A motion prevailed for nominations to cease.

A vote was then taken. Elected were: Carl Baker, Don Byers, Tom Inman, Dean Risser, James Snavely and Bill Tweedale.

6. David Plaster reported on the Fellowship Council and its activities and actions this past year. The reports of the Retirement Planning Committee and Pastorless Churches and Available Men Coordinator were noted.

PASTORLESS CHURCHES AND AVAILABLE MEN COORDINATOR'S REPORT

Pastor Greg Howell

As coordinator of Pastorless Churches and Available Men, I do not actually match up pastors with churches. I simple act as a clearing house, collecting resumes of available men and passing them on to churches looking for pastors. There are really two lists - (1) Pastorless Churches and (2) Available Men. Anyone may ask for either or both of these lists, though we try to maintain a degree of confidentiality.

The system works best when all who are looking also list their names. For various reasons some pastors or churches do not want to be listed but do want the benefit of looking at the other list.

Many of you will ignore this report because it does not affect you. But some day when you need a pastor or desire to change pastorates please remember that this office was created to serve you. Your participation will make our ministry effective and efficient.

Some statistics of interest are:

	1991-92	90-91
Inquiries handled by phone	45	34
Return phone calls	7	10
Copies of letters, applications & resumes	531	679
Copy expense	53.10	148.70*
Postage Expense	72.25	*Incl.
Telephone & Fax Expense	9.65	14.36
TOTAL EXPENSES	$135.00	$163.06

RETIREMENT PLANNING COMMITTEE REPORT

Assets in the Retirement Plan have increased from $573,485 on July 1, 1991 to $763,537 on July 1, 1992, a substantial gain of $190,052. However, we have not had any net gain in participants during the past conference year. Receipts/contributions for the year totaled $134,105 and earnings were $56,066. We continue to have service problems with our current carrier and a search is underway to transfer our plan to a new company. Under current consideration are Mutual of America, Indianapolis; Merrill Lynch, South Bend; Nationwide Insurance, Columbus, Ohio, and Matrix Asset Allocation, Cincinnati, Ohio. The Committee will meet as soon as the final proposal is ready, to consider these plans. Your prayers are requested for this time of consideration and transition.

Kindly shift your thinking now to our "Promise of Honor" program for our retirees. Each month we are sending checks to 38 individuals that have served our Fellowship in days past. These checks only total about $3,500 each month but they are greatly appreciated by the recipients. We receive many cards of thanks and appreciation from these dear Brothers and Sisters.

We have furnished information on our retirees to one of the insurance companies we are working with and have received an actuarial study of what they would estimate it would take to fully fund this program as we now administer it. Their findings indicate an amount of $292,673 would be needed. Their solution to our program would be to purchase annuity contracts which would transfer any uncertainties of being able to fund the monthly checks to the company.

Brother Charles Turner has resigned from the Retirement Planning Committee and we would like to take this opportunity to say thanks for many years of dedicated service and valuable input. God bless you "Charlie" in your retirement years.

Mr. James W. Johnson, Chm.
Pastor James L. Custer
Mr. Dewey Melton
Mr. William Burby

THE FELLOWSHIP OF GRACE BRETHREN CHURCHES, INC. RETIREMENT ANNUITY FUND

Statement of Cash Receipts and Disbursements for Fiscal Year Ending June 30, 1992

Beginning Cash, July 1, 1991:	
Checking Account	194.01
Savings Account	40,569.40
Total Beginning Cash	$ 40,763.41
Cash Receipts:	
Credential Fees	114,725.62
Offerings and Gifts	15,113.28
Interest Income-Retiree Svgs. Trust	9,740.36
Transfer from Retiree Svgs. Account	27,750.00
Interest from RAF Svgs. Account	69.82
Total Cash Receipts	$167,399.08

Cash Expenditures:	
Annuity Payments to Retirees	42,238.77
Office Expense-postage, ofc. supplies, etc.	189.93
Labor	759.52
FGBC Transfer from Retiree Svgs. Trust	5,000.00
Total Cash Disbursements	$ 48,188.22
Ending Cash, June 30, 1992:	
Checking Account	3,501.08
Savings Account	$132,285.38
Total Ending Cash	$135,786.46

7. Unfinished Business:

A motion was made and seconded to amend the Bylaws of the FGBC in Article III, Membership, Section 1, Requirements; add a new paragraph 6, renumbering paragraphs 6 and 7. The new paragraph would read: "Requirements and responsibilities for membership by the several local churches shall be established by each church and shall not determine the church's membership in the Fellowship."

A motion prevailed to extend time in order to complete business.

The main motion was voted upon and passed.

8. A report of the Resolutions Committee was given by Curt Miller. **A motion prevailed** to adopt the report of the Resolutions Committee.

RESOLUTIONS COMMITTEE REPORT

I. Continuing Resolutions

WE REAFFIRM, as the National Fellowship of Grace Brethren Churches, the CONTINUING RESOLUTIONS of 1985 on The Sanctity of Life, 1987 on Religious Freedom and 1988 on Personal Commitment. Note: These are printed in the 1992 Grace Brethren Annual, pages 17 and 18.

II. The Great Commission

WE AFFIRM, as the National Fellowship of Grace Brethren Churches that:

A. Jesus Christ clearly invoked the Great Commission (Matthew 28:19-20) as the marching orders of His Church, encouraging personal evangelism and discipleship for every one of His disciples, and the local churches they would organize.

B. The Bible identifies clearly the message of the Great Commission (1 Corinthians 15:1-4; Galatians 1:6-9; 2 Timothy 1:13-14; 2 Thessalonians 2:13-15) and our calling and responsibility to carry the message to those who are lost in sin (Ephesians 6:19-20).

C. The Bible, as the only authority for faith and practice, provides the basis for understanding which methods of evangelism are God-honoring and therefore appropriate for use (1 Corinthians 9:19-23).

Therefore, in the light of these affirmations, WE RESOLVE that:

A. All people are lost and need to be saved (Romans 3:23).

B. Jesus died to save sinners, and it is only His death that saves (Romans 5:8; Matthew 20:28; 2 Corinthians 5:21).

C. Jesus rose again, and it is only His resurrection that can give eternal life (John 11:25).

D. All people must personally believe (making a commitment of his will) in the Person of Jesus Christ to be saved (John 3:16; Acts 16:31).

III. Bio-Ethics

WE AFFIRM, as the National Fellowship of Grace Brethren Churches, that:

A. God is sovereign and the Creator of all life.

B. Life is divine in origin and mankind is created in the image of God.

C. God, in the creative process, gave mankind dominion of the created world.

Therefore, in the light of these affirmations, WE RESOLVE:

A. As an aspect of our God-given dominion over the world, biomedical research is a valid human endeavor.

B. Biomedical research must be guided by bio-ethics, which in turn needs the input of Judaeo-Christian values.

C. The "sanctity of life" ethic leads to respect for human life in all stages. This must affect our treatment of human life from the fertilized ovum

through to the final breath of the potential organ donor.

D. We neither categorically approve nor disapprove of such procedures as in-vitro fertilization, artificial birth control, artificial insemination, genetic screening and engineering, surrogacy and use of human tissue research and treatment of certain diseases. However, practices such as these do raise serious moral issues and side issues and must therefore be weighed carefully in light of Judaeo-Christian values.

E. Fertilization and insemination procedures which deliberately bring a new life into a home situation where no natural or adoptive father is present are a violation of the Bible's high regard for the father role in the home. Serious dysfunction in the home, in the child's social development and in society will likely result as is already evident by the social consequences resulting from the dramatic increase in fatherless households in urban America today. We, therefore, oppose these procedures when they will bring new life into a fatherless domestic situation.

Resolutions Committee
Kurt Miller, Chairman
Brian Smith
Ron Manahan

9. Other printed reports: Opportunity was given for delegates to respond to the Conference Treasurer Report, Statisticians Report, Auditors Report and the Social Concerns Committee Report.

CONFERENCE TREASURER'S REPORT

The Fellowship of Grace Brethren Churches
Statement of Cash Receipts and Expenditures
For Fiscal Year Ended March 31, 1992

	Unrestricted	Restricted	Total
CASH BALANCES, JULY 1, 1991			
Checking — Lake City Bank	$ 2,664.14	$ 5,000.00	$ 7,664.14
Savings — GBIF	5.00		5.00
Prior Period Adjustments	13,262.04	(13,262.04)	
Total	15,931.18	(8,262.04)	7,669.14
CASH RECEIPTS:			
Membership Fees	24,925.80	16,617.20	41,543.0
Conference Exp. Offering	1,536.21		1,536.2
Child Care Fees	3,541.43		3,541.4
Other (Interest, etc.)	2,086.24		2,086.2
Conference Offerings		5,499.22	5,499.2
Restricted Transfers		3,000.00	
Total Cash Receipts	32,089.68	25,116.42	54,206.1
CASH EXPENDITURES:			
Conference Expenses			
Facilities/Equip. Rental	58.10		58.1
Child Care	5,019.49		5,019.4
Printing and Promotion	3,924.88		3,924.8
Speaker Travel/Honoraria	3,994.81		3,994.8
Committees and Officers	25,100.29		25,100.2
Grace Brethren Annual	11,923.70		11,923.7
Misc.	2,517.10		
Pension Investment Plan		6,355.16	6,355.
Designated Offerings		5,499.22	5,499.2
Total Cash Expenditures	52,538.37	11,854.38	64,392.7
Surplus (Deficit)	(20,448.69)	13,262.04	(10,186.6

CASH BALANCES, MARCH 31, 1992

Checking-Lake City Bank	(4,583.19)	5,000.00	416.81
Savings-GBIF	65.68		65.68
Cash Balances	($4,517.51)	$ 5,000.00	$ 482.49

1992 STATISTICAL REPORT for FGBC CHURCHES

Statistics reported by Member Churches for 1991

Total Number of Churches in the Fellowship	322
Total Number of Churches reporting	307
Total Number of Churches not reporting	15

— 1991 Figures —

	Avg.	Min.	Max.	Tot.
Sunday School Attendance	99	7	1,311	30,393
Morning Worship Attendance	143	11	2,364	43,901
Total Professions of Faith	12	1	267	3,618
Total Baptisms	9	1	202	2,741
Triune Immersed Members	122	4	2,694	37,567
Total Members	128	6	2,696	39,237

*The $5,000 Restricted Fund Balance was a ift from Brethren Investment Foundation for he Harvest Data-Link Project.

The financial records of the Fellowship of race Brethren Churches were reviewed by the ertified Public Accounting firm of Ramsey, Vilson & Wiggins and were found to be in onformity with generally accepted accounting rinciples.

REPORT OF THE SOCIAL CONCERNS COMMITTEE

Our fellowship of churches has established e Social Concerns Committee to evaluate ends in our society in light of the Word of God id to advise and engage a plan of response. The Committee believes that having a strong ocial Concerns Committee in each Grace rethren Church is the single, most important rategy we can have. This year we produced e first version of a "Social Concerns Manual" hich will assist each church in developing its vn Social Concerns Committee. This has been stributed to all our churches. We plan to be enlarging and revising this manual constantly and making it available to our churches each year.

We are currently exploring other ways by which we can encourage our churches and districts in social concerns matters.

Communication of our values and doing Christian social concerns are not one and the same thing. While social concerns must involve learning through communication, it cannot stop there. We must be "doers of the Word" as well as "hearers" when it comes to this matter. Christians may think that they are satisfying their obligation when they *make a statement.* But we must strive on to try to *make a difference.*

It is for reasons like this that *we encourage every church to establish a strong program* and we stand ready to help. A strong local program would include:

— a resource library of useful information,
— a functioning committee,
— a resolve to keep issues and opportunities before the people,
— a spirit which releases the church people to minister in the community in many volunteer ways,
— an understanding of how the political process works at the local, state and national levels and an understanding of how to make the process work for us,
— a network within the church and throughout the churches to initiate and respond to issues of social concern,
— a commitment, in the spirt of Micah 6:8, to "do justice, to love mercy and to walk humbly with our God" in this present world.

We want to be your primary resource for Christian social concern. Please utilize our literature and contact our committee members throughout the year for any help we can give you.

SOCIAL CONCERNS COMMITTEE
Donald Shoemaker, Chairman
Ron Cohen
Robert Fetterhoff

Russ Ogden
John Teevan

10. Moderator Elect William Snell reported on next year's conference with the anticipation of God's blessing.
11. Coordinator Charles Ashman reported on the place of next year's conference - Billings, Montana, July 24-29.
12. New Business: **A motion prevailed** that the Conference request the Fellowship Council to bring to us at a business session next year a change in our Bylaws to reflect the exclusion of "medical" membership cases from the baptism/membership issue and that it not be identified in the statistical report.
13. Expressions of thanks:

    Paul Michaels expressed his gratitude for the conference offering for him and his wife as they will be going to Russia to begin a missions ministry there.

    Deep thanks was expressed to Dr. Jim Custer for his great work as Forum Coordinator.
14. **A motion prevailed** to accept the minutes as read by John Snow, Secretary.
15. Moderator David Plaster installed the new officers for next year.
16. Charles Ashman, Coordinator presented to Moderator David Plaster a plaque, honoring his work as moderator.

The meeting adjourned (sine die)

A benediction was offered by newly installed moderator, William Snell.

National Organizations

GRACE BRETHREN FOREIGN MISSIONS

1401 Kings Highway, Winona Lake, IN 46590
Mailing Address: P.O. Box 588, Winona Lake, IN 46590

Staff

Executive Director
Rev. Tom Julien
Director of Administration
Mr. Greg Weimer
Financial Officer
Mr. Steve Popenfoose
Church Relations Coordinator
Rev. Jay Bell
Technical Coordinator
Rev. Gordon Austin
Candidate Coordinator
Mr. Blaine Horst
Distribution Coordinator
Rev. Larry Hubartt
Accounts Payable Manager
Mrs. Lee Ann Horst
Receipts Manager
Miss Karen Spicer
Secretary to the Executive Director
Mrs. Cindy Byers
Secretary, Administration
Mrs. Kathy Herman
Secretary/Receptionist
Mrs. Lillian Teeter
Information Services
Coordinator (part-time)
Mr. Kip Cone

Board of Trustees

(Term ending 1993)
Dr. S. Wayne Beaver
Rev. Robert Griffith
Rev. Wayne Hannah
Mr. Lenard Moen

(Term ending 1994)
Rev. Edwin Cashman
Rev. Steve Taylor
Dr. Terry Hofecker
Dr. Peter Peponis

(Term ending 1995)
Rev. Dean Fetterhoff
Rev. John Teevan
Dr. David Plaster
Mr. Ken Taylor

Officers of the Board

President—Rev. Dean Fetterhoff
Vice President—Rev. John Teevan
Secretary—Rev. Wayne Hannah
Treasurer—Dr. David Plaster

FOREIGN MISSIONARY DIRECTORY

(Phone numbers follow addresses)
**Home Ministries - Send mail to home office*

ARGENTINA

Bailey, Rev. Steve and Wilma
Guamini 6498, 1875 Wilde
Buenos Aires, ARGENTINA
(011-54) 1-254-1438
*Home Ministries: Dec-Mar

Guiles, Rev. David and Susan
Ortega 6260, 1875 Wilde
Buenos Aires, ARGENTINA
(011-54) 1-207-9673

McCaman, Rev. Gary and Linda
Rio Grande Bible Institute
4300 S. Business 281, #14
Edinburg, TX 78539
(210) 380-8281

Peacock, Miss Alice
S.M. Castel Verde 2421
1879 Quilmes Oeste
Buenos Aires, ARGENTINA
(011-54) 1-250-0973

BRAZIL

Burk, Rev. Bill and Imogene
Cx 101, 68.447 Vila dos Cabanos, PA
BRAZIL
(011-55) 91-754-1636

Green, Rev. Daniel and Nancy
Av. Joao XXIII, No. 520
38.400 Uberlandia, M.G.
BRAZIL
(011-55) 34-236-6426

Hodgdon, Rev. Earle and Dorothy
Caixa Postal 861, 66.017-970 Belem, Para
BRAZIL
(011-55) 91-231-4716
*Home Ministries: Jul-Dec

Johnson, Rev. George and Evelyn
P.O. Box 588
Winona Lake, IN 46590
*Home Ministries: Jan-Nov

Miller, Rev. Eddie and Eileen
Caixa Postal 368, 66.017-970 Belem, Para
BRAZIL
(011-55) 91-235-2192

Triplehorn, Dr. Bruce and Lisa
Rua 231, no. 234
Bairro Jardim Patricia
38.400 Uberlandia, MG
BRAZIL
(011-55) 34-238-2611
*Home Ministries: Jan-Jul

CENTRAL AFRICAN REPUBLIC

Address for all C.A.R. missionaries is:
B.P. 240, Bangui
CENTRAL AFRICAN REPUBLIC, AFRICA
Phone number (011-236) 61-6823

Daugherty, Dr. Dave and Karen
Davis, Miss Diana
Fasnacht, Miss Donna
Foster, Miss Karen
Hines, Dr. Jim and Martha
Hocking, Rev. Jim and Faye
Kaufman, Miss Cheryl
*Home Ministries: Jan-Sep
Kuns, Mr. Paul and Berta
*Leave of Absence
Mensinger, Miss Carol
Mensinger, Rev. Eddie and Linda
Miller, Mr. Homer and Donna
Moeller, Rev. Dan and Mary Lou
Peters, Rev. Tom and Sue
Taylor, Rev. Mike and Myra
Tschetter, Miss Evelyn
Uphouse, Mrs. Miriam
*Home Ministries: Aug-Aug
Varner, Miss Janet
*Home Ministries: Jan-Sep
Volovski, Dr. Mike and Amy
*Home Ministries: Jan-Jun
Wainwright, Rev. Jack and Marilyn
*Home Ministries: Jan-Aug
Wenger, Mr. Lloyd and Barbara
Wilson, Miss Lois
Wooler, Miss Barb

CHAD

Stallter, Rev. Tom and Sharon
2809 S.E. Clinton Street
Portland, OR 97202
(503) 235-9826
*Home Ministries: Jan-Jun

Vnasdale, Rev. Les and Ruth
B.P. 183, Moundou
REPUBLIC OF CHAD, Africa
(011-235) 69-14-07

ENGLAND

Angle, Rev. Roy
P.O. Box 588
Winona Lake, IN 46590
*Leave of Absence

Kiddoo, Rev. Bill and Beckie
28 Rainsbrook Dr., Monkspath, Solihull
West Midlands, B90 4TH, ENGLAND
(011-44) 21-744-7277

Schwan, Rev. Dave and Becky
101 Burman Rd., Shirley, Solihull
West Midlands, B90 2BQ, ENGLAND
(011-44) 21-733-6066)

Shipley, Dr. Greg and Cheryl
146 Knightsbridge Rd., Olton, Solihull
West Midlands, B92 8RB, ENGLAND
(011-44) 21-743-5513
*Home Ministries: May-Sep

FRANCE

Burgess, Mr. Greg
c/o Editions CLE
85, Cours de la Republique
69100 Villeurbanne
FRANCE

Barlow, Rev. Tom and MaryAnn
28, rue Fructidor
71100 Chalon-sur-Saone
FRANCE
(011-33) 85-93-69-07

Cone, Mrs. Ruth Ann
25, rue Garibaldi
69006 Lyon, FRANCE
(011-33) 72-44-98-26
*Home Ministries: Aug-Dec

DeArmey, Rev. Larry and Vicki
4, rue Bon Recontre
71000 Macon, FRANCE
(011-33) 85-29-28-64
*Home Ministries: Jul-Dec

Good, Rev. Kent and Becky
34B, blvd. de la Marne
21000 Dijon, FRANCE
(011-33) 80-74-09-30

Griffith, Rev. Dave and Susan
3A, rue de Strasbourg
71200 Le Creusot, FRANCE
(011-33) 85-80-10-07

Hickey, Rev. Tom and Laura
3 Place de la Ferrandiere
69003 Lyon, FRANCE
(011-33) 72-36-35-52

Hobert, Rev. Dave and Susie
, rue Georges Clemenceau
71230 St. Vallier, FRANCE
(011-33) 85-58-32-50

Klawitter, Rev. Paul and Louise
c, rue Ernest Lory
1000 Dijon, FRANCE
(011-33) 80-66-54-63
*Home Ministries: Jul-Nov

Morris, Miss Patty
4, rue Lalande
69006 Lyon, FRANCE
(011-33) 72-74-23-10

Nord, Rev. Chris and Carolyn
8, rue de Martyrs de la Resistance
1100 Chalon sur Saone, FRANCE
(011-33) 85-41-53-02
*Home Ministries: Jun-Sep

ims, Rev. Mark and Joy
, rue du Doyenne
1000 Macon
RANCE
(011-33) 85-38-02-55

Veaver, Mr. Marlin and Sue
hateau de St. Albain
1260 St. Albain, FRANCE
(011-33) 85-33-14-28
hateau (011-33) 85-33-12-95
*Home Ministries: Jul-Sep

ERMANY

elton, Rev. James and Sibylle
m Herrengarten 12
. 7712 Blumberg
ERMANY
(011-49) 7702-3562
*Home Ministries: Summer

Haak, Miss Edna
Hegelstr. 123
7080 Aalen
GERMANY
(011-49) 7361-35282

Jackson, Rev. Daniel and Rachel
Lederstr. 17
D 7250 Calw
GERMANY

Kern, Rev. Steve and Celeste
Auf dem Buehl 10/12
7160 Gaildorf
GERMANY
(011-49) 7971-3869

Manduka, Rev. David and Kathy
Kurt-Schumacher-Str. 167
7070 Schwabisch Gmund
GERMANY
(011-49) 7171-83068
*Home Ministries: May-Aug

Pappas, Rev. John and Becky
Liebigstr. 7/1
7080 Aalen
GERMANY
(011-49) 7361-87896

Ramsey, Rev. Dan and Denise
Egerlanderstr. 3
7250 Leonberg
GERMANY
(011-49) 7152-45609

Stover, Mr. Roger
Oberbettringerstr. 104
7070 Schwabisch Gmund
GERMANY
(011-49) 7171-68229

JAPAN

Kirnbauer, Rev. Ted and Kristen
Canyon Mansion Hibarigaoka #108
3-3-16 Kurihara, Niiza Shi
Saitama-Ken, T352
JAPAN
(011-81) 424-23-1480
*Home Ministries: Nov-Mar

O'Dell, Rev. Cecil and Debbie
Dai-ichi Kooshin Mansion #102
Kurihara 5-6-12, Niiza-shi
Saitama-Ken, T352
JAPAN
(011-81) 424-22-7452

MEXICO

Churchill, Rev. Jack and Rosa
2758 Caulfield Dr.
San Diego, CA 92154
(619) 423-7903

Farrell, Miss Bess
Xola 125-103, Colonia Alamos
Del. Benito Juarez
C.P. 03400
Mexico D.F., MEXICO
(011-52) 5-579-9550

Guerena, Rev. Martin and Kristy
Ave. Pacifico 286 Dep 401A
CP 04330 Col. El Rosedal
COYOACAN, MEXICO D.F.
(044-52) 5-689-61-98

Welling, Miss Brenda
Xola 125-103, Colonia Alamos
Del. Benito Juarez
C.P. 03400
Mexico D.F., MEXICO
(011-52) 5-579-9550

PHILIPPINES

Beaver, Mr. Daniel and Tori
Faith Academy
P.O. Box 820
1299 Makati, PHILIPPINES
(011-63) 2-665-69-55
*Home Ministries: Jan-July

Hulett, Rev. Clay and Kim
P.O. Box A.C. 527
Quezon City, 1109
PHILIPPINES
(011-63) 2-645-7031
*Home Ministries: Jul-Dec

Juday, Rev. Robert and Brenda
Rt. 4, Box 53
Gretna, VA 24553
(804) 656-3808

Nissley, Miss Bonnie
Faith Academy
P.O. Box 820
1299 Makati, PHILIPPINES

Ruiz, Rev. Ted and Vivien
P.O. Box A.C. 527
Quezon City, 1109
PHILIPPINES

PORTUGAL

Hawkins, Rev. Tim and Julie
Rua Luis de Camoes
80, 2-Dto., Moreira
4470 Maia, PORTUGAL
*Home Ministries: Jul-Dec

Hull, Miss Margaret
Tra. da Vitoria
70,AQ Gemunde
4470 Maia, PORTUGAL
*Home Ministries: Nov-Feb

Schwartz, Rev. Ralph and Martha
Av. Antonio Santos Leite 157 1-Dto
4470 Maia, PORTUGAL
(011-351) 2-948-2230
*Home Ministries: Aug-Oct

SPAIN

Poupart, Rev. Walter and Ruth
Casino 2, pta. 26
Terramelar (Paterna)
46989 Valencia
SPAIN
(011-34) 6-138-7672

Satterthwaite, Rev. Rick and Twinky
Almudaina, 21 Esc. 7, 2. pta.
46007 Valencia
SPAIN
(011-34) 6-341-4187
*Home Ministries: Jun-Sep

APPOINTEES

Brazil

Hulse, Miss Barbara
3715 E. 24th Street
Tucson, AZ 85713-2438
(602) 327-2238

Czechoslovakia

Berndt, Mr. Mark and Jo Anna
P.O. Box 588
Winona Lake, IN 46590

Swain, Mr. George and Cindy
1131 Southview Drive
Ashland, OH 44805-1557
(419) 281-5743

Martin, Rev. Dennis and Jeannie
P.O. Box 588
Winona Lake, IN 46590

Japan
Justiniano, Rev. Ralph and Joan
1800 College Blvd., Apt. 130
Oceanside, CA 92056
(619) 631-1341

Mexico
Pieters, Mr. John
1117½ Hope Street
South Pasadena, CA 91030
(818) 799-4535

Portugal
Burk, Mr. Kenneth and Kimberly
6452 Elm Avenue #108
Long Beach, CA 90807
(310) 424-4950

RETIRED

Altig, Dr. Keith and Vivian
13755 E. Walnut
Whittier, CA 90602
(310) 693-8182

Balzer, Mr. Albert and Eulah
108 Aloha Circle, Villa P
Long Beach, CA 90805
(310) 423-4748

Cochran, Miss Rosella
Grace Village Apt. 181-F
P.O. Box 337
Winona Lake, IN 46590
(219) 372-6181

Gripe, Miss Mary
520 Teresa St.
Modesto, CA 95350
(209) 527-7709

Howdy, Rev. Paul and Dortha
364 Teal Lane
El Paso, TX 79924
(915) 751-5889

Harber, Rev. Martin and Beverley
101 E. Twelfth St.
Winona Lake, IN 46590
(219) 269-7124

Hoodman, Rev. Marvin and Dorothy
100 Chestnut Ave.
Winona Lake, IN 46590
(219) 269-5068

Haag, Rev. Walter and Alys
107 Vas Rowe Ave.
Duncansville, TX 75116-3319
(214) 298-6149

Habegger, Miss Mary Ann
605 Stucky Street, Apt. B-2
Berne, IN 46711
(219) 589-8266

Hoyt, Rev. Solon and Kathryn
Rt. 8, P.O. Box 292 1/2
Warsaw, IN 46580-9220
(219) 269-7215

Jones, Miss Gail
R.D. 4, P.O. Box 59B
Johnstown, PA 15905
(814) 479-2311

Kent, Miss Ruth
P.O. Box 588
Winona Lake, IN 46590
(219) 269-4657

Maconaghy, Rev. Hill and Dorothy
4313-61st Way N.
Kenneth City, FL 33709

Mason, Dr. Harold and Margaret
2075 Chapman Lake Dr.
Warsaw, IN 46580
(219) 269-7187

Miller, Mrs. Lois
24600 Mountain Ave., Sp. 40
Hemet, CA 92544-1966
(714) 927-7298

Mishler, Miss Marie
62 Coach Lane
Akron, OH 44312
(216) 794-8728

Sickel, Mrs. Loree
Hacienda Grand Retirement Village
1740 Grande Ave.#225
Long Beach, CA 90804-2011
(310) 597-5590

Snyder, Rev. Roy and Ruth
901 Robson Rd.
Winona Lake, IN 46590
(219) 267-3234

Snyder, Miss Ruth
P.O. Box 588
Winona Lake, IN 46590
(219) 269-4657

Thurston, Miss Marian
Box 23
Le Grand, IA 50142
(515) 479-2192

Tresise, Rev. Foster and Marguerite
95-303 Waioni St.
Mililani, HI 96789
(808) 623-2298

William Rev. Robert and Lenora
150 W. Warren St., Box 41
Peru, IN 46970
(317) 472-4016

STATEMENT OF FINANCIAL CONDITION
December 31, 1991

Assets:	
General Fund—	
Current Assets	$ 745,962
Property and Equipment Net	342,628
Other	149,426
Total Assets	$1,238,016
Restricted Fund—	
Cash	110,687
Receivables	227,891
Investments	—0—
Inventory	—0—
Total Restricted Fund	$ 338,578
Annuity Funds—	
Cash	—0—
Investments	497,630
Other	3,347
Total Annuity Funds	$ 500,977
Endowment Fund—	
Cash	297,197
Investments	302,584
Other	1,034
Total Endowment Fund	$ 600,815
Total All Funds	$2,678,386

Liabilities:	
General Fund—	
Current Liabilities	372,11
Other Liabilities	152,02
Fund Balance	713,87
Total	$1,238,01
Restricted Fund—	
Total Restricted Fund	$ 338,57
Annuity Fund—	
Annuity Payments Payable	2,08
Annuities in Force	282,42
Payable to Restricted Fund	10,32
Fund Balance	206,13
Total Annuity Funds	$ 500,97
Endowment Fund—	
Total Endowment Fund	600,81
TOTAL ALL FUNDS	$2,678,38

STATEMENT OF OPERATIONS
Year Ending December 31, 1991

Income:	
Operation Lifeline	$ 370,9
Missionary Support	2,967,5
Interest and Miscellaneous	24,3
TOTAL INCOME	$3,362,7
Expenses:	
Administrative	325,8
Promotional	293,6
Missionary and Field	2,852,7
Other	33,5
TOTAL EXPENSES	$3,505,8

THE GRACE BRETHREN HOME MISSIONS COUNCIL, INCORPORATED

1401 Kings Highway, Winona Lake, Indiana 46590
Mailing Address: P.O. Box 587
PHONE 219-267-5161 FAX 219-269-4066

Officers and Staff

res.—Dr. Luke E. Kauffman, 12920 Wellsford Circle, Anchorage, AK 99516
/. Pres.—Dr. James L. Custer, 2515 Carriage Lane, Powell, OH 43065
ecy. and Exec. Dir.—Mr. Larry N. Chamberlain, 108 Apple Court, Winona Lake, IN 46590
reas.—Mr. Homer Waller, P.O. Box 612, Sunnyside, WA 98944
Director of Administration—Rev. Jesse B. Deloe, 102 Third Street, Winona Lake, IN 46590
Directors of Church-Planting and Development
East—Rev. William H. Snell, 1210 Rozella Road, Warsaw, IN 46580
South—Rev. Kurt A. Miller, 154 Lake Shore Dr., N., Palm Harbor, FL 34684
Vest—Rev. David E. Marksbury, P.O. Box 222, Cypress, CA 90630
Accountant—Miss Brenda Kent, 1401 Park Avenue, Winona Lake, IN 46590
Communications Coordinator—Mr. James Folsom
Videographer and Media Specialist—Paul Vance
ecretary to Executive Director—Mrs. Judi Rose
Executive Secretary—Mrs. Marilyn Orlando
ssistant to Accountant—Mrs. Linda Leonard
ccounting Assistant (part time)—Mrs. Joyce Clinger
ecretary—Mrs. Sue Taylor
eceptionists (part time)—Mrs. Lola Mattfeld and Miss Tami Miller

Board of Directors

(Term Ending 1993)

ev. Timothy Boal, 703 Thornberry Dr., Harleysville, PA 19438
lr. Jack Broyles, 1607 Whitehall Rd., Anderson, SC 29621
r. James L. Custer, 2515 Carriage Lane, Powell, OH 43065
Dr. John W. Mayes, Route 9, Box 559B, Longview, TX 75601
Mr. Homer Waller, P.O. Box 612, Sunnyside, WA 98944

(Term Ending 1994)

Mr. Robert Bryant, 2920 Bosham Lane, Midlothian, VA 23113
Rev. Robert Combs, 647 Parkway Blvd., Norton, OH 44203
Mr. Mark Curtis, 3646 California Ave., Long Beach, CA 90807
Dr. Luke Kauffman, 12920 Wellsford Circle, Anchorage, AK 99516

(Term Ending 1995)

Mr. Morgan Burgess, 163 N. Franklin St., Delaware, OH 43015
Rev. Robert Fetterhoff, 912 Douglas Dr., Wooster, OH 44691
Rev. John McIntosh, 2735 N. Beth Pl., Simi Valley, CA 93065
Mr. Jerry Michael, Route 4, 105 Meadow Dr., Martinsburg, WV 25401
Mr. Clair Floyd, 11251 Lipscomb St., Anchorage, AK 99516

Home Mission Directory

Corning, NY, Corning Grace Brethren Church. Pastor, Peter Miller.

Dryhill, KY—Victory Mountain Grace Brethren Chapel. Pastor, Samuel Baer.

Fort Lauderdale, FL (Haitian)—Eglise Evangelique Des Freres De La Grace. Pastor, Wilfred Jean.

Gainesville, FL—Grace Brethren Church. Pastor, George Kerr.

Greencastle, PA—Conococheague Grace Brethren Church. Pastor, Alan Clingan.

Ivywood, PA—The Bible Church of Ivywood. Pastor, Chet Sparzak.
McAllen, TX—McAllen Grace Brethren Church. Pastor, Robert Soto.
Menifee Valley, CA—New Hope Community Church. Pastor, Chris Suitt.
Moorpark, CA—Moorpark Grace Brethren Church. Pastor, Tim Marlier.
Montgomeryville, PA—New Life Grace Brethren Church. Pastor, David Allem.
Murrysville, PA—Grace Brethren Church.
Niles, MI—Niles Grace Brethren Church. Pastor, Scott Fetter.
North Port, FL—Grace Brethren Church. Pastor, Edmund DeZago.
Oceanside, CA—Shoreline Community Grace Brethren Church. Pastors, Doug Bukowski and Gary Kinser.
Philadelphia, PA—Liberty Grace Brethren Church. Pastor, Steve Makofka.
Philadelphia, PA—Crossroads Grace Brethren Church. Pastor, James Brown.
Phoenix, AZ—East Valley Grace Brethren Church. Pastor, Michael Wallace.
Richmond, VA (Short Pump)—Fellowship Grace Brethren Church. Pastor, David Kowalke.
State College, PA—Happy Valley Community Grace Brethren Church.
Tampa, FL—Grace Brethren Church.
Williamsport, PA—Grace Brethren Community Church. Pastor, David Miller.
Willoughby, OH—Lake County Grace Brethren Church. Pastor, Joe Cosentino.

GRACE BRETHREN CHAPLAINS MINISTRY

— P.O. Box 587, Winona Lake, IN 46590—
(Telephone: 219/267-5161)

Endorsing Agent—(CDR, CHC) Rev. C. Lee Jenkins, USN, P.O. Box 587, Winona Lake, IN 46590

Chaplains: (CPT) Charles Card, USA; (CPT) Ben Collins, USA; (CDR, CHC) John L. Diaz, USN; (COL) James T. Elwell, USAF; (LCDR, CHC) Jack Galle, USN; (LCDR, CHC) Dayne Nix, USN; (LTC) John B. Patrick, USA; (1STLT) James Schaeffer, USA; (COL) John Schumacher, USA; (CPT) Phil Spence, USA. (For current address contact endorsing agent.)

GRACE BRETHREN NAVAJO MINISTRIES, INC.

— Counselor, NM 87018 —
(Telephone: 505/568-4454)

Officers and Staff

Pres.—Dr. Luke E. Kauffman, 12920 Wellsford Circle, Anchorage, AK 99516.
V. Pres.—Dr. James L. Custer, 2515 Carriage Lane, Powell, OH 43065
Secretary and Exec. Dir.—Mr. Larry N. Chamberlain, 108 Apple Court, Winona Lake, IN 46590
Treas.—Mr. Homer Waller, P.O. Box 612, Sunnyside, WA 98944
Steve and Chris Galegor, superintendent, promotion and bookkeeper
Wayne and Terrie Aites, girls dorm parents
Karen Broach, high school teacher, coach
Mark and Judy Carpenter, boys dorm parents
Sheilah Champion, 3rd and 4th grade teacher
Bob and Betty Clifton, building and grounds maintenance, kitchen supervisor (VIA)
Angie Garber, visitation missionary (VIA)
Helen Garrett, 1st and 2nd grade teacher
James and Megan Gibson, 5th and 6th grade teacher, support staff
Mark and Jane Hussong, church planting
Bob and Norma Lathrop, vehicle maintenance, secretary
Elaine Marpel, principal, high school teacher
Betty Masimer, visitation missionary (VIA)
Andy Moyer, high school teacher, coach
Kristen Richards, high school teacher (Grace Corps)
Jennifer Ritchey office staff
Roy and Ladina Sam, 7th and 8th grade teacher
Diana Sandoval, kindergarten teacher

Churches sponsored by the Navajo Mission:

Cedar Hill Navajo Grace Brethren Church (Tully and Mary Butler)
Day Mesa Navajo Grace Brethren Church (Johnson and Nancy Chiquito)
Red Lake (AZ) Community Grace Brethren Church (John and Nora Trujillo)

Navajo Committee

Mr. Jack Broyles, Mr. Larry Chamberlain, Rev. Jesse Deloe, Mr. Clair Floyd, Dr. Luke Kauffman, Dr. John Mayes, Mr. Jerry Michael.

Board of Directors

Rev. Timothy Boal, Mr. Jack Broyles,

Mr. Robert Bryant, Mr. Morgan Burgess, Rev. Robert Combs, Mr. Mark Curtis, Dr. James Custer, Rev. Robert Fetterhoff, Mr. Clair Floyd, Dr. Luke Kauffman, Dr. John Mayes, Rev. John McIntosh, Mr. Jerry Michael, Mr. Homer Waller.

Following are the combined Financial Statements of The Grace Brethren Home Missions Council, Inc. and Grace Brethren Navajo Ministries, Inc.

STATEMENT OF REVENUES OPERATING EXPENSES & EQUITY
Year Ending December 31, 1991

Revenues:	
Offerings	$1,177,340
Estates and annuities	181,201
Rent	45,900
Interest	41,212
Other	4,083
	1,449,736
Operating Expenses:	
Direct assistance	1,102,164
Administration	401,769
Promotion	218,290
Payments to annuitants	74,826
	1,797,049
Excess (deficit) of revenues over operating expenses	(347,313)
Other Income (Expense):	
Assets received on dissolutions	775,398
Net income (expense) relating to prior period	——
Gain on sale of fixed assets	——
Interest	(41,718)
	733,680
Excess (deficit) of revenues over expenses	386,367
Equity, beginning of year	1,049,418
Equity, end of year	$1,435,785

The above financial statements have been audited by the firm of Ashman, Targgart, & Manion, P.C., Certified Public Accountants, Fort Wayne, Indiana. A copy of their full report is available upon request.

STATEMENT OF FINANCIAL CONDITION

ASSETS:		
Current Assets		
Cash	$	90,302
Offerings and other receipts in transit		222,413
Total cash and cash equivalents		312,715
Contract receivable		——
Current portion of notes receivable		198,692
Other Current assets		15,017
Accounts receivable		30,057
Total Current Assets	$	556,481
Property and equipment:		
Land		36,000
Buildings		369,697
Mission real estate		485,361
Autos and trucks		194,189
Photographic equipment		71,022
Other equipment		281,886
		1,438,155
Less accumulated depr.		537,266
	$	900,889
Investments & other assets:		
Notes receivable		25,420
Contributed property		13,981
Annuities invested		434,548
Leasehold interest, net		17,315
	$	491,264
TOTAL ASSETS	$	1,948,634
LIABILITIES AND EQUITY:		
Current Liabilities:		
Notes payable	$	1
Current portion of long-term debt		58,193
Accounts payable		19,376
Accrued annuity installments		11,818
Payroll withholdings		631
Total current liabilities	$	90,019
Long-term debt, net of current portion		190,639
Annuities and trusts		232,191
TOTAL LIABILITIES	$	512,849
Equity in unused annuity assets		202,357
EQUITY		1,233,428
Total Equity		1,435,785
TOTAL LIABILITIES AND EQUITY	$	1,948,634

GRACE BRETHREN INVESTMENT FOUNDATION, INCORPORATED

P.O. Box 587, Winona Lake, IN 46590

The Grace Brethren Investment Foundation has the same officiary as The Grace Brethren Home Missions Council, Inc., Winona Lake, Indiana.

Officers and Staff

Pres.—Dr. Luke E. Kauffman, 12920 Wellsford Circle, Anchorage, AK 99516
V. Pres.—Dr. James L. Custer, 2515 Carriage Lane, Powell, OH 43065
Secy. and Exec. Dir.—Mr. Larry N. Chamberlain, 108 Apple Court, Winona Lake, IN 46590
Treas.—Mr. Homer Waller, P.O. Box 612, Sunnyside, WA 98944
Dir. of GBIF—Mr. James W. Johnson, 2704 William Dr., Winona Lake, IN 46590
Secy.—Mrs. Florence Figert
Bookkeeper—Mrs. Wanita Ogden
Teller/Data Processing—Mrs. Tammy Rose
Accountant—Miss Brenda Kent

Board of Directors

Rev. Timothy Boal
Mr. Jack Broyles
Mr. Robert Bryant
Mr. Morgan Burgess
Rev. Robert Combs
Mr. Mark Curtis
Dr. James Custer
Rev. Robert Fetterhoff
Mr. Clair Floyd
Dr. Luke Kauffman
Dr. John Mayes
Rev. John McIntosh
Mr. Jerry Michael
Mr. Homer Waller

Copies of the audited statements, also containing the Auditor's opinion, are available at our offices at 1401 Kings Highway, Box 587, Winona Lake, IN 46590.

STATEMENT OF FINANCIAL CONDITION
May 31, 1992

ASSETS:	
Cash and Cash Equivalent	$ 511,557
Investments	9,780,921
Accrued Interest Receivable	118,639
Loans Receivable	16,651,431
Vehicles and Equipment (Net)	34,524
Other Current Assets	6,862
Total Assets	$27,103,934
LIABILITIES AND FUND BALANCE:	
Investment Deposits	$24,584,084
Accrued Interest Payable	253,616
Other Liabilities	89,790
Total Liabilities	24,927,490
Fund Balance	2,176,444
Total Liabilities and Fund Balance	$27,103,934

STATEMENT OF OPERATIONS
For Year Ended May 31, 1992

OPERATING INCOME:	
Interest on Loans	$1,509,862
Interest on Investments	505,598
Total Operating Income	2,015,460
OPERATING EXPENSES:	
Interest on Savings Accounts	$1,485,057
Salaries and Services	122,528
Contributions	106,603
Data Processing	3,715
Other Administrative Expenses	232,797
Total Operating Expenses	1,950,700
Other Income and (Expenses)	6,793
NET INCOME	$ 71,553

GRACE BRETHREN FINANCIAL PLANNING SERVICE

P.O. Box 587, Winona Lake, IN 46590

Phone: 219/267-5161

(A ministry sponsored by The Grace Brethren Home Missions Council, Inc.)

Director — Mr. Russel Dunlap, P.O. Box 587, Winona Lake, IN 46590
Field Representative — Mr. Ronald Dorner, 8115 Green Valley Rd., Mohave Valley, AZ 86440
Secretary — Mrs. Phyllis Dunlap, 1782 Country Club Road, Warsaw, IN 46580

Executive Committee:
Larry N. Chamberlain, chairman
Brenda S. Kent, recording secretary
Jesse Deloe, James Johnson

THE BRETHREN MISSIONARY HERALD COMPANY, INCORPORATED
P.O. Box 544, Winona Lake, IN 46590

Board of Trustees
(Term ending 1995)
James Bustraan
Ralph Colburn
Gerald Kelley
Paul Woodruff

(Term ending 1994)
George Allenbaugh
Larry Gegner
Gerald Polman
H. Don Rough

(Term ending 1993)
E. William Male
Russell Ogden
Maynard Tittle

Officers of the Board
Pres. — James Bustraan
V. Pres. — Maynard Tittle
Secy. — H. Don Rough
Asst. Secy. — Gerald Polman
Treas. — Ralph Colburn
Member-at-Large — E. William Male

Herald Editorial Staff
E. William Male, Gerald Polman
Maynard Tittle

Staff
Publisher & General Manager — Charles Turner (June 30, 1993)
Asst. to Gen. Mgr., Finances and Retail Sales — Jo Disbro
Finance Office — Mike Baker
Herald Subscriptions and Sunday School Sales — Tom Miller
Maintenance — Larry Unruh

Herald Bookstore, Winona Lake —
Amy Burley, Lanita French
Earl Futch

Herald Bookstore, Indianapolis —
Sharon Edgington, Jerry Kelley

Herald Magazine
Publisher — Charles Turner
Managing Editor — Dolores Gunn

Daily Devotions and Copy Acquisitions —
Dolores Gunn

Coordinators of Published Materials —
Dolores Gunn and Emiline Secaur

FINANCIAL STATEMENT
January 1, 1991 to December 31, 1991

ASSETS:	
Current Assets	
Cash and Certificates Deposit	$172,305.85
Accounts Receivable	62,019.26
Inventory-Merchandise	769,065.37
Contract Receivables	1,871.02
Marketable Securities	22,538.03
Prepaid Expenses	10,625.29
Total Current Assets	$1,038,424.82
Investments (At Cost)	576,606.61
Non-Current Assets	
Land	$ 4,000.00
Buildings	253,937.47
Furniture and Fixtures	53,932.15
Office Equipment	71,737.22
Vehicles	34,550.00
Total	$418,156.84
Less — accumulated depr.	260,710.12
Net Property — Equipment	157,446.72
Other Assets	
Contract Receivables	29,705.89

Less Current Portion	1,871.02
Total NC Contract Receivables	27,834.87
Lease Deposits	4,183.33
Total Other Assets	32,018.20
TOTAL ASSETS	$1,804,496.35

LIABILITIES AND NET WORTH:

Current liabilities	
Accounts payable	$ 35,947.24
Employee Payroll Deductions	50.00
Notes Payable	51,000.00
Income Tax Payable	-0-
Accrued Interest	340.17
Sales Tax Payable	2,471.41
Deposits	12,678.13
Payroll Tax	3,365.65
Total Current Liabilities	$ 105,852.60
Other Liabilities	
Gift Annuities	$10,000.00
Total Liabilities	$ 115,852.60
Fund Balance	1,688,643.75
Total Liabilities and Fund Balance	$1,804,496.35

CONDENSED OPERATING STATEMENT

Income	
Merchandise Sales	$1,073,498.47
Cooperating Boards	52,186.64
Rentals	2,170.00
Interest and miscellaneous	46,439.94
Sale Fixed Assets & Securities	35,288.38
Bequest	23,484.71
Total Business Income	$1,233,068.14
Cost	
Purchases	$ 640,307.27
Salaries	273,870.12
Operating expenses	369,570.09
Free Literature	3,708.20
Rental Expenses	4,405.98
Administrative Expense	12,136.86
Total Business Costs	$1,303,998.52
Total Business Gain (Loss)	(70,930.38)
Publication Offering	28,112.97
Expenses	17,427.72
Offering Net Gain	$10,685.25
Total Net Income (Loss)	(60,245.13)

THE BRETHREN WOMEN'S MISSIONARY COUNCIL

WMC Officiary 1992-93

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Prayer Chairman- Mrs. Nancy Peugh, 401 Wood St., Winona Lake, IN 46590. (Tel. 219-269-1957)

Editor- Miss Nora Macon, 208½ Chestnu Ave., Winona Lake, IN 46590. (Tel 219-267-7527)

District Presidents 1992-93

Allegheny—Mrs. Ruth Johnson, R.D. #7 Box 207 Paul Heights, Mt. Pleasant, PA 15666. Tel. 412-547-3187.

Florida, East Central—No district officers send info to: Nancy Heldt, 333 Banyan Maitland, FL 32751. Tel. 407-834-8923

Florida, Suncoast—Mrs. Ann Davis, 187 Florida Ave., Palm Harbor, FL 34683 Tel. 813-787-5254

Hawaii—Mrs. Bettylou Mitchell, 95-06 Puanane Loop, Mililani, HI 96789. Tel 808-623-0418

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Iowa-Midlands—Sue Schellenberg, 642 Cimarron Dr., N.E., Cedar Rapids, I 52402. Tel. 319-378-9253.

Michigan—Mrs. Linda Erb, 3749 Brown Rd Lake Odessa, MI 48849. Te 616-374-7423.

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Mountain-Plains—Mrs. Nita Phillips, R.R. 1, Box 30, Beaver City, NE 68926. Tel. 308-268-2085.

North Central Ohio—Mrs. June Immel, 510 N. Main St., London, OH 43140. Tel. 614-852-1311.

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outhwest—Mrs. Chris Galegor, Grace Brethren Navajo Mission, Counselor, NM 87018. Tel. 505-568-4454

irginia—Mrs. Evelyn McDonald, 2343 Cantle Lane, SW, Roanoke, VA 24018. Tel. 703-989-0820.

'est Penn—Mrs. Darlene Edwards, P.O. Box 1026, Lemont, PA 16851-1026. Tel. 814-234-8631.

1992-1993
WMC YEARLY GOALS

. **Read and study the Bible** regularly.
. **Be a faithful prayer warrior.***
. **Active in Evangelism.***
. Encourage increased interest in SMM or aid in the establishment of **SMM** in your **local** church.
. **Give regularly** to WMC — time, talent, and money as the Lord leads and prospers.*
. Support regular **family devotions.*** Use of *Daily Devotions* is suggested.
*Refer to WMC Handbook.

LOCAL GOALS

1. Observe a special time of **prayer on the 15th** day of each month.*
2. Emphasize prayer for local youth and those who made decisions for full-time Christian service.
3. **Support district** rallies and projects.
4. Contribute to **Major Offerings:**
   Please send all money to the National Financial Secretary-Treasurer using the proper offering slip from the treasurer's sheet in the Program Packet. Make checks payable to - Grace Brethren National WMC.

   A. September, October, November:
   HOME MISSIONS—NAVAJO MINISTRIES - Project: Small bus for back country transportation
   GOAL: $8,000
   Send before December 10th.
   THANK OFFERING -
   Toward purchase of carpeting for Missionary Residence
   Send before December 10th.
   We suggest a minimum of $1.50 a year per member.

   B. December, January, February:
   GRACE SCHOOLS -
   Project: Renovation of McClain Classroom 203
   GOAL: $8,000
   Send before March 10th.
   CE NATIONAL OFFERING
   Sponsorship of Director of Girls' Ministries (Note: SMM is the heart of WMC.)
   Send before March 10.
   We suggest a minimum of $3.00 a year per member.

   C. March, April, May:
   FOREIGN MISSIONS - Project: Further education of Nationals
   GOAL: $8,000
   Send before June 10th.

   MISSIONARIES OF THE YEAR
   Offerings may be given in the month of your birthday or at a special emphasis throughout the year toward the support of WMC Missionaries of the Year honoring their service.
   We suggest a minimum of $1.50 per member.
   Send before June 10th.

Missionaries of the Year for 1992-1993 are:

- Nancy Graham - Japan
- Mary Lou Moeller - C.A.R.
- Ruth Vnasdale - Chad
- Sue Weaver - France

D. June, July, August:

WMC OPERATING EXPENSES - Goal $8,000.
Send before September 10th.

5. Encourage the reading of the following books which may be purchased from the Brethren Missionary Herald Company, Box 433, Winona Lake, IN 46590.
   - *Splashes of Joy in the Cesspools of Life* by Barbara Johnson
   - *Learning to Walk Alone* by Ingrid Trobisch
   - *The Hidden Price of Greatness* by Ray Beeson and Ranelda Hunsicker
6. Use **Brethren** talent when available and support **Brethren** works. Support SMM.*
7. Aid in expenses, if possible, of local president or representative to attend each district meeting and national WMC Conference.
8. **Elect officers in April or May** to assume their duties in September. The local Annual Reports compiled by the retiring local president must be in the hands of the district president by May 31. Seating of the delegates at National Conference is permissible only if annual report is returned. Reports will not be accepted at National Conference.
9. **Keep membership cards current.*** The membership chairman is responsible for giving her card to any member transferring to another council and see that a new member receives and signs a membership card when she joins the local council. (These cards are available from the National Literature Secretary.)
10. **Refer often to the WMC Handbook.** This can be obtained from the National Literature Secretary, Box 711, Winona Lake, IN 46590. (See order blank enclosed in program packet.) We recommend one per council be purchased.

DISTRICT GOALS

1. Honor those reading the entire Bible or listening to tapes of the entire Bible within a year.
2. Recognize the SMM at a District WMC program.
3. Use Brethren talent when available and support Brethren works.
4. Send District newspaper to National President, National Editor, and District Editors.
5. Sponsor at least one project, said project to be cleared through the National First Vice President to avoid duplication. The project may be kept within the district, but the National First Vice President should be advised for completion of her report. Send before March 10.
6. Send all district offerings for national Brethren works to the National Financial Secretary-Treasurer.
7. Contribute an annual freewill offering, to be used as the committee in charge sees the need, toward furnishing and repair of the Brethren Foreign Missionary Residence in Winona Lake, Indiana. Send to the National Financial Secretary-Treasurer.
8. Pay the District President's expenses to National Conference.
9. Give financial assistance, so that the District SMM leader may attend SMM Workshop.
10. Contribute annualy to the National Operating Expenses. Send to the National Financial Secretary-Treasurer by September 10.

FINANCIAL REPORT 1991-92

Balance on Hand—July 1, 1991	$7,392.63
RECEIPTS:	
Operation Account	$21,707.69
Home Missions	7,731.26
Grace Schools	7,503.76
Foreign Missions	7,055.29
Thank Offering	4,705.86
Missionary of the Year	5,855.29
Missionary Residence	3,323.81
Home Missions Specials	3,433.08
Foreign Missions Specials	8,492.53
SMM—CE National	5,561.35
CE National Specials	1,364.17
Task Force Income	2,000.00
Prepaid Income and Expense	3,264.94
Brethren Evangelistic Ministries	1,840.00
TOTAL RECEIPTS	$83,839.03

DISBURSEMENTS:

Operation Account	$21,260.07
Home Missions	7,731.26
Grace Schools	7,503.76
Foreign Missions	7,055.29
Thank Offering	4,705.86
Missionary of the Year	5,715.00
Missionary Residence	3,323.81
Home Missions Specials	3,433.08
Foreign Missions Specials	8,492.53
SMM—CE National	5,561.35
CE National Specials	1,364.17
Task Force Expenses	749.78
Prepaid Income and Expense	3,347.81
Brethren Evangelistic Ministries	1,840.00
TOTAL DISBURSEMENTS	$82,083.77

Balance on Hand—June 30, 1992 $ 9,147.89

RECAPITULATION OF CASH ACCOUNT

Balance on Hand – June 30, 1992 $9,147.89

Operation Account	$(1,866.78)
Missionary of the Year Account	5,826.76
Missionary Residence Account	1,000.00
Prepaid Income & Expense Account	2,937.69
Task Force Account	1,250.22
TOTAL	$9,147.89

Total Investment & Interest in the GBIF not included in the above: $12,444.59

SMM

Motto—*"Serving My Master"*

Purpose: To train girls to live Godly lives in an ungodly world and to reach their world for Christ.

Sponsored by: CE National, Inc.
P.O. Box 365
Winona Lake, IN 46590

District Coordinators

Allegheny: Carol Evans, Rd. #1, Box 33, Meyersdale, PA 15552. Tel. 814-634-8645

East Central FL: Marianne Romanowski, 508 W. Grandview Way, Casselberry, FL 32707. Tel. 407-831-4795

Indiana: Viki Rife, 2186 W CR 350 S, Warsaw, IN 46580. Tel. 219-267-4252

Iowa-Midlands: Rose Earnest, 2657 Cedar Terrace, Waterloo, IA 50702. Tel. 319-296-2261

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Mid-Atlantic: Shelby Oliver, P.O. Box 421, State Line, PA 17263. Tel. 717-597-2223

Mountain Plains: Penny Koby, 950 N. Ridgewood, Wichita, KS 67208. Tel. 316-683-3235

North Atlantic: Margy Allebach, Rd. #3, Box 370, Palmyra, PA 17078. Tel. 717-838-3899

Northcentral Ohio: Vicki Page, 42 Glen Beck Lane, Mansfield, OH 44906. Tel. 419-524-4214

North East Ohio: Mary Beth Jensen, 1043 W. Hopocan Ave., Barberton, OH 44203. Tel. 216-825-8344

Northwest: TO BE ANNOUNCED

Southern California-Arizona: Helen Miller, 13138 Michelle, Whittier, CA 90605 Tel. 213-941-5937

Amy Abbitt, 5735 N. 32nd Dr., Phoenix, AZ 85017. Tel. 602-973-8482.

Southern Ohio: Marilyn Kirkpatrick, 100 Studebaker Ct., Brookville, OH 45309. Tel. 513- 833-4741.

Southern: Jill Moody, 1192 Barkley Rd., Telford, TN 37690. Tel. 615-257-3588

Virginia: Patty Willhite, 3058 Pebble Drive SE, Roanoke, VA 24014. Tel 703-427-1981.

West Penn: TO BE ANNOUNCED

1992-93
SMM OFFERING GOALS

(Make checks payable to: CE National, Inc.)

Foreign Missions: (Due November 10, 1992)

Goal: $1000

Outreach Tracts - Philippines - $250
Sign - Japan - $150
Bibles - Brazil - $300
Puppets - England - $300

Operation SMM (Due January 10, 1993)

Goal: $1000

Home Interest (Due March 10, 1993)

Goal: $600

Liberty GBC, Philadelphia, PA - Speaker - $175
New Life Community GBC, Montgomeryville, PA - Computer Software - $300

CE National (Due May 10, 1993)

Goal: $1500

Computer Printer - $500
Computer Networking - $1000

GRACE BRETHREN MEN INTERNATIONAL

Please direct all correspondence for:
Grace Brethren Men International
Yoke Fellow Ministries or
Grace Brethren Boys to:
6675 Worthington-Galena Road
Worthington, OH 43085
Tel. 614-888-7733

Executive Director
Edward Jackson
Tel. 614-523-3388 (H)

Pastoral Advisor
James L. Custer, Grace Brethren Church
6675 Worthington-Galena Road,
Worthington, OH 43085

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Members-at-Large

Herb Houts (93), 7996 Guilford Rd., Seville, OH 44273. Tel. 216-336-4814
Marlin Rose (93), 384 E. CR 300 N., Warsaw, IN 46580. Tel. 219-267-7320
Morgan Burgess (94), 163 N. Franklin St., Delaware, OH 43015. Tel. 614-369-2455
Randy Meyers (94), 72 Hertzog Dr., Leola, PA 17540. Tel. 717-656-7459.
John Hetrick (95), 575 Portside Drive, North Port, FL 34287.
Clark Miller (95), 13138 Michelle Circle, Whittier, CA 90605.

District Representatives
to the Board of Directors

Allegheny—
Robert Grew, R. 1, Meyersdale, PA 15552. Tel. 814-634-8945

Artic—
Clair Floyd, 11251 Lipscomb St., Anchorage, AK 99516. Tel. 907-346-3580

East Central Florida—
W. Ted Bland, 1876 Spruce Creek Blvd., E., Daytona Beach, FL 32124. Tel. 904-756-7850

Florida Suncoast—
John Hetrick, 575 Portside Dr., North Port, FL 34287. Tel. 813-426-4549

Indiana—
Tom McKinley, Indian Heights Grace Brethren Church, 725 E. Center Rd., Kokomo, IN 46902. Tel. 317-453-2048

Iowa-Midlands—
Jimmy Millhollin, 327 S.E. Porter, Des Moines, IA 50315. Tel. 515-285-1186

Michigan—
Tom Johnson, 531 Grant St., Niles, MI 49120. Tel. 616-683-5479.

Mid-Atlantic—
Jerry Michaels, R. 4, 104 Meadows Dr. Martinsburg, WV 25401. Tel 304-229-2477 or 304-267-2911, Ext 335

Mountain Plains—
Michael Paulus, 1755 Camel Dr., Colorado Springs, CO 80910. Tel. 719-574-0799

Northcentral Ohio—
Ed Jackson, 3612 Dublin-Granville Rd. Westerville, OH 43081.
Tel 614-523-3388.

Northeastern Ohio—
Elmer Gable, 11849 Keener Rd., Orrville OH 44667. Tel. 216-682-1922

Northern Atlantic—
Sam Leisey, 101 E. Main St. Box 17, Adamstown, PA 19501.

Northwest—
Lyle Taylor, R. 3, Box 3184, Wapato, WA 98951. Tel. 509-848-2268

Southern—
Ron Batroff, 2820 Hidden Forest Ct., Marietta, GA 30006. Tel. 404-426-1682

Southern California-Arizona—
Clark Miller, 13138 Michelle Circle, Whittier, CA 90605.

South Florida—
James Bustraan, Grace Brethren Church, 1800 N.W. 9th Ave., Fort Lauderdale, FL 33311. Tel. 305-763-6766

Southern Ohio—
Ray Sturgill, H.C.R. 79, Box 219, Clayhole, KY 41317. Tel. 606-666-7767

Western Pennsylvania—
Rodney Lingenfelter, 104 Nason Dr., Roaring Springs, PA 16673.

Grace Brethren Boys
National Field Consultant
Alan Channell
Tel. 419-962-4614 (H)
419-281-9955 (W)

National Field Representative
Harold Stayer (Tel. 219-967-4313)

District Representatives

Allegheny—
Dick Battis, 10 Waynesburg Rd., Washington, PA 15301.

Indiana—
Harold Stayer, 304 E. Main St., Flora, IN 46929.

Iowa-Midlands—
Gilbert Hawkins, Pleasant Grove Grace Brethren Church, R. 1, Box 33, North English, IA 52316.

Northern Atlantic—
Pete Caldwell, R. 1, Windsor, PA 17366.

Northwest—
Lyle Taylor, R. 3, Box 3184, Wapato, WA 98951.

North Central Ohio—
Roger Mills, 118 Salem Ct., Reynoldsburg, OH 43068.

North East Ohio—
Harry Speicher, 13283 Doylestown Rd., Rittman, OH 44270.

Southern California-Arizona—
Clark Miller, 13138 Michelle Cir., Whittier, CA 90605.

Virginia—
Fred Devan, 5922 Brethren Rd., Roanoke, VA 24014.

BRETHREN EVANGELISTIC MINISTRIES

Executive Director
Ron E. Thompson, 3580 Robin Hood Circle, Roanoke, VA 24019.
Off.: 703-992-6595. Home: 703-992-4445

Assistant to Director
Tony DeRosa ('94), 7026 Glengarry, Whittier, CA 90606
Home: 310-695-5133

Send all gifts to:
P.O. Box 333, Winona Lake, IN 46590

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8325 Willow Ridge Road
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V. Pres. — Pastor Lyle Sweeney ('94)
6437 Meadowlark Lane East
Watauga, TX 76148
Office: 817-282-6593
Home: 817-656-7495

Secy. — Fred Sorrick ('93)
4569 N. Hedgerow Dr.,
Allentown, PA 18103
Office: 215-434-4201
Office: 215-434-5582
Home: 215-398-7259

Treas. — Warren Zellner ('93)
103 E. 12th St., Winona Lake, IN 46590
Home: 219-267-8948

Board of Directors

Dr. J. Keith Altig ('95), 13755 E. Walnut, Whittier, CA 90602
Home: 213-693-8182

Earl R. Dohner ('94), 584 Westbrook Rd., Brookville, OH 45309
Office: 513-833-4214
Home: 513-833-4288

Bill Kellerman ('95), 2978 Hidden Forest Ct., Marietta, GA 30066
Office: 404-422-8210
Home: 404-427-7859

Pastor Chuck Davis ('93), 3807 N.E. 19th St. Circle, Ocala, FL 32670
Office: 904-236-2211
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NATIONAL FELLOWSHIP BRETHREN RETIREMENT HOMES, INC. GRACE VILLAGE HEALTH CARE FACILITY, INC. ROBIN HOOD LEISURE HOMES

P.O. Box 337
Winona Lake, IN 46590
Telephone: 219/372-6200

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267-3363; Office: 267-3678

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200 Seminary Drive, Winona Lake, IN 46590

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Rev. Emory Young, P.O. Box 371, Glean Jean, WV 25846-0372

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1992-1993
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CS=Both College and Seminary

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Benyousky, Frank (C), Assistant Professor of Communications
Beridon, Carl (CS), Dean of Enrollment & Marketing Management
Bickel, Kenneth (S), Assistant Professor for Pastoral Ministries
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Grill, E. Michael (Dr.) (C), Professor of Psychology

Henry, Ron (CS), Director of Admissions, Associate Dean of Enrollment, and Associate Professor in History
Hildebrandt, Theodore (Dr.) (C), Professor of Biblical Studies
Jeffreys, Richard E. (Dr.) (C), Professor of Biological Science
Johnson, Bruce R. (C), Associate Professor of Art
Johnson, Darrell L. (Dr.) (C), Professor of Education
Kessler, James C. (C), Associate Professor of Health and Physical Education
Kordus, Raymond N. (C), Assistant Athletic Director, Adjunct Instructor in Health & Physical Education
Lee, Marcia (Dr.) (C), Associate Professor Biological Science
Lincoln, Gerald (CS), Associate Director of Library
Lovelady, Edgar J. (Dr.) (C), Professor of English
Lowrie, Roy (Dr.) (S), Director of the Division of Christian School Education; Professor of Christian School Education
Manahan, Ronald E. (Dr.) (C), Provost, Professor of Biblical Studies
Meadors, Gary T. (Dr.) (S), Professor of New Testament
Mignon, Beth (C), Women's Basketball Coach, Women's Director of Athletics, Part-time Instructor in Health and Physical Education, Assistant Track Coach
Morrison, Read T., Vice President for Institutional Advancement
Peugh, Roger (CS), College Chaplain, Director, Graduate School of Missions, Associate, Professor of Missions
Plaster, David R. (S), Vice President for Academic Affairs, Associate Professor of Theology
Sauders, Paulette (Dr.) (C), Professor of English

Schram, Jacqueline (C), Assistant Professor of Modern Languages and Education
Shipley, Jim A. (CS), Registrar & Associate Professor
Slaughter, George F. (Dr.) (C), Professor of Psychology
Snider, R. Wayne (C), Professor of History
Taylor, Kenneth N. (C), Dean of Students Professor of Sociology
Williams, Joel (Dr.) (S), Assistant Professor of New Testament and Greek

Zimmerman, Timothy M. (C), Chair for Music Department and Artist in Residence

Emeritus Faculty

Beaver, S. Wayne (Dr.), Professor Emeritus
Boyer, James L. (Dr.), Professor Emeritus
Coverstone, Jean (Mrs.), Professor Emeritus
Felts, W. Roland, Professor Emeritus
Hamilton, Mabel (Mrs.), Librarian Emeritus
Hoyt, Herman A. (Dr.), President Emeritus
Humberd, Jesse (Dr.), Professor Emeritus
Kent, Homer A., Jr., Professor Emeritus
Kriegbaum, Arnold R., Dean of Students Emeritus
Uphouse, Miriam M. (Mrs.), Associate Dean of Students Emeritus

Condensed Financial Report

Statement of Revenues, Expenditures, and Transfers
For the Year Ended May 31, 1992

REVENUES:	
Educational & General:	
Tuition & fees	$4,813,082
Gifts	1,109,737
Endowment income	21,000
Other	94,023
Total educational and general	$6,037,842
Auxiliary Enterprises:	
Housing	$ 883,198
Food service	753,841
Other	351,471
Total auxiliary enterprises	$1,988,510
Other sources	$ 61,917
TOTAL REVENUES	$8,088,269
EXPENDITURES:	
Education & general:	
Instructional	$2,012,526
Academic support	408,495
Student services	842,476
Institutional support	2,154,745
Operation of plant	657,876
Student aid	922,760
Transfers	93,412
Total educational and general	$7,092,290
Auxiliary enterprises:	
Housing	$ 822,358
Food service	617,590
Other	471,031
Total auxiliary enterprises	$1,910,979
TOTAL EXPENDITURES	$9,003,269
Transfers from Plant & Quasi-Endowment Funds	(915,000)
SURPLUS/(DEFICIT)	$ —0—

CE NATIONAL

P.O. Box 365 (1003 Presidential Drive), Winona Lake, IN 46590
(Tel. 219-267-6622) (Fax 219-269-7185)

Purpose Statement

CE National exists to be an equipper of the FGBC by serving local churches in their growth and development of leadership resulting in ministry inside and outside the body of Christ.

CE National Staff

Ed Lewis — Exec. Director
Chery Otermat — Dir. of Girls' Ministries and Short Term Ministries (SMM, TIME, OB)
Jesse DeBoest — Director of Finance and Office Manager
MaryBeth Kaylor — Executive Assistant
Jennifer Gregory — Administrative Assistant
Becky Hupp — Resource Network Coordinator and Secretary
Jenni Saurer — Receptionist
Peggy Owens — Materials Coordinator
Walter and Pearl Olszewski — Volunteers

Board Members

Bernie Simmons, President ('94)
Grace Brethren Church
6675 Worthington-Galena Rd.
Worthington, OH 43085

Steve Peters, V. President ('93)
Community Grace Brethren Church
7260 S. State Rt. 48
Union, OH 45322

Greg Howell, Secretary ('94)
Community Grace Brethren Church
1180 S. Roosevelt St.
Goldendale, WA 98620

Richard Todd, At Large ('94)
Community Grace Brethren Church
11000 E. Washington Blvd.
Whittier, CA 90606

Denny Brown, At Large ('95)
Brethren Jr.-Sr. High School
5172 Orange Ave.
Cypress, CA 90630

Dan Allan ('95)
Grace Brethren Church
1144 W. Main
Ashland, OH 44805

Mike Brubaker ('93)
First Grace Brethren Church
648 Knorr St. (at Oxford Ave.)
Philadelphia, PA 19111

Ron Cohen ('93)
491 Fieldcrest Dr.
Willow Street, PA 17854

Paul Mutchler ('95)
Grace Brethren Church
501 W. Lincoln Ave.
Lititz, PA 17543

Bob Peercy ('94)
5611 Rockledge Dr.
Buena Park, CA 90621

Jeff Gill (Pastoral Consultant)
Grace Brethren Church
375 Hills-Miller Rd.
Delaware, OH 43015

Financial reports are available
from CE National

Cabinets

Many people serve on committees to plan and implement programs, seminars, materials or training to assist churches in various arenas. The following groups meet regularly.

Youth Cabinet
Children's Cabinet
SMM Cabinet
Boys' Curriculum Task Force
Focus on Evangelism
Resource Materials Cabinet
Church Vitality Cabinet

Consultants are persons willing to assist GBC people in various areas. In addition to the Resource Network available through CE National, these are names of persons CE National uses in various areas:

Adult Bible Fellowship: John Teevan
Addiction/Finances: EJ Underwood
Camping: Rick Strappello
Candidating: Terry Taylor
Children: Nancy Neer
Christian Schools: Paul Mutchler
Christians in Politics: Ron Cohen
Club Ministries/Short Term Missions: Chery Otermat
College Career & Singles: Todd Scoles
Counseling: Buzz Inboden
Evangelism Training & Leadership Development/Singles Again: Lee Dice
Foster Parenting & Adoption: Greg & Colleen Howell
Marriage & Family Ministries: Randy & Betty Poyner
Pre-School/Nursery: Connie Hoblet
Puppets: Harry Phillips
Sermon Ideas: Tom Goossens
Women's Ministries: Ruth Dunkle
Worship Music/Services: Darrell Cummings
Youth Curriculum/Resource Materials: Jay Firebaugh
Youth Philosophy: Dan Michaels
General Church Growth: Jeff Gill
General CE/Computer: Richard Todd
General CE/Senior Citizen Ministries: Roy Halberg

Coordinators for Various Ministries

Bible Quizzing: Ray Feather
Nurturing Abilities for Christ: Dave Rank
Church Relations Coordinator: Ron Cohen
Vital Signs Coordinator: Ben Taylor
Sonlife Training: Phil Johnson, Dan Michaels, Mike Richards

District Representatives

District	Representative
Allegheny	Randy Haulk
Arctic	Scott Franchinc
Chesapeake	Jeff Thornley
East Central Florida	Ken Koontz
Florida Suncoast	Jim Poyne
Hawaii	Nathan Zakah
Indiana	Ron Bowlanc
Iowa-Midlands	Rob Barlov
Michigan	Mick Rockafellov
Mid-Atlantic	Ron Shanl

Mountain-Plains	John Snow	Southern Cal/Arizona	Bob Peercy
Nor-Cal	Joel Richards	Southern Ohio	Steve Peters
Northcentral Ohio	Bernie Simmons	South Florida	Mike Richards
Northeastern Ohio	Bud Olszewski	Southwest	Steve Galegor
Northern Atlantic	Paul Mutchler	Virginia	Nathan Leigh
Northwest	Greg Howell	West Penn	Steve Blake
Southern	Steve Jarrell		

THE NATIONAL FELLOWSHIP OF GRACE BRETHREN MINISTERS

Pres. — John McIntosh
V. Pres. — Wayne Hannah
Recording Secretary — Bud Olszewski
Asst. Recording Secretary — Lee Dice
Executive Secretary — Ralph Colburn

TUESDAY, August 4, 1992

Chairman John McIntosh called the meeting to order at 11:04 and highlighted the week's agenda: Thursday we would have a report on Grace Village from Administrator Scott Puckett, two memorials, and an evaluation from Jim Custer on evaluating our position after the forums, and its recommendations.

Wednesday we will enjoy 2 memorials, election of officers, a report on "Focus 90's" progress and plans, and a message from Jim Rickard of the Master's Fellowship concerning the Minister and the IRS and the Government. Approximately 80% of all churches and ministers are in violation of some government regulations: how can we remedy this?

Vice chairman Wayne Hannah led in some great songs, accompanied by Ron Thompson, and Chaplain Ben Collins led in prayer.

Business opened with comments on the membership and financial reports, distributed as we came in. Executive Secretary Ralph Colburn presented them, and invited corrections in writing. A motion prevailed to receive these reports.

Jay Bell spoke for Foreign Missions and invited us to meet with the missionaries after the evening session in McClain Hall. He challenged us also to lead our churches as "World Mission Churches." A brochure was distributed about being in S.T.E.P. with our world-wide mission.

Ed Trenner reported on the progress of a photo directory for ministers and urged all pastors to report to McClain Hall 203 for a picture this afternoon.

He also explained a computer program called ATT E-Mail, and literature was available describing its advantages.

Ralph Colburn presented the Pastor of the Year Award, to Pastor Bob Griffith, eloquently nominated by his son Dave. His wife, Joyce also joined him on the platform for the honor.

Chairman McIntosh read Phil. 4:2-9, and spoke to us concerning six patterns essential to us as pastors, chaplains, missionaries, etc.

1. **Whatever is TRUE:** think those things consistent with fact, conforming to reality. The recent Rodney King trial in Simi Valley and its resulting riots illustrates the importance of keeping things in context, rather than depending upon a short video clip that ignored context.

2. **Whatever is HONORABLE,** consistent with dignity, respectful. David's attitude toward Saul is a good example of this principle: "I will not lay a hand on the Lord's anointed."

3. **Whatever is RIGHT,** consistent with God's standards, just. We need to think right things.

4. **Whatever is PURE,** consistent with holiness. We cannot allow anyone to control us so much that we choose to sin.

5. **Whatever is LOVELY;** speaks of graciousness (Harry Ironside translated that word with "sweet reasonableness"), builds trust, friendship.

6. **Whatever is of GOOD REPORT,** excellent, let your mind dwell on these things.

John then spoke to a couple of present needs. Our Constitution and By-Laws of 1972

need reviewing and probably revising. A committee will be appointed for this task.

He called on all District Ministerium presidents to initiate action to resolve conflict within men of the district, and encourage proper accountability and discipline when necessary. We need to police our own: even the world expects this.

He further called on each of us to rethink our attitudes toward one another, and to personalize Psalm 139:23-24. This is easier to preach than to practice!

Then we broke into groups of 2 or 3 for prayer and confession, closing this segment by singing quietly, "Search Me, O God".

Then we shared in those small groups special joys and concerns.

He then made a closing comment or two, and urged each one to hug three men you don't really know, as we were dismissed at 12:30.

WEDNESDAY, AUGUST 5, 1992

Wayne Hannah led us in signing the chorus, "Majesty", and Ralph Colburn announced that each one should have three handouts: an "Epistle", and two memorials to be noted today. He also reminded men to get their pictures today for the pictorial directory in McClain Hall, 203. And those interested in signing up for ATT E-mail should meet after the session at front left of auditorium. Seven men were named to meet with Bill Snell after the session, by the piano.

Minutes of yesterday's session, plus additions and corrections to the membership list are in the "Epistle" and were adopted by common consent.

A representative from each district was invited to pick up membership cards, and sign out for same.

After the singing of "Thank You, Lord" Dan White led us in prayer.

John McIntosh led the introductions of new men which had been handed in, including:

Scott Fetter, Ivanalde Trinidade of Brazil, Robert Byers, Tim Ruesch, John Boal, Will Jennings and John Cragen.

Bernie Simmons, chairman of the nominating committee, presented the ballot, which was distributed, and a motion prevailed to place these men in nomination. A new office, assistant executive secretary, was added. Additional nominations were invited, then the election was conducted. The following men were elected:

President elect: John Schumacher
Recording Secretary: Bud Olszewski
Assistant: Greg Stamm
Executive Secretary: Ralph Colburn
Assistant: Lee Dice

Ralph Colburn called attention to the printed memorials for George Ritchey and Ralph Gilbert, and introduced John Gregory as George Ritchey's pastor, who spoke briefly in his memory; and James Custer, a close friend of Ralph Gilbert, who shared some special recollections of him.

John McIntosh gave special recognition and presented a beautiful placque with clock to Ralph Colburn for his 18 years of service as Executive Secretary.

Ralph thanked the men for the plaque and for the privilege of serving, out of love for the Lord, the Fellowship, and the fellow ministers. But he had determined that this would be his last term of ministry in this capacity, since at its close he would be nearly 79 years of age. And he was looking forward to a Conference withou responsibilities!

Jesse Deloe introduced a video of Focus 9 after which Dan Allen shared about the impact of Focus 92 on his district and loca church. Then Henry Mallon shared how th Lord used Focus 92 as more than just seminar, to stir the gift of evangelism in th hearts of his people, who have desired to b accountable, to share the tract, verbalize thei faith, invite at least 3 people to Sunda School, and in the evening services, share testimonies of results and blessings thru it al 3 people have been saved thus far.

Jesse reminded us that our churches can b added to the schedule for Forums on Focu 92 by contacting Ed Lewis of the CE Nation office.

Wayne led us in the singing of "When Survey the Wondrous Cross", after whic Don Shoemaker introduced our speaker Ji Rickard, Director of Stewardship Servic Foundation, now located in Goshen, Indian

Jim had a couple special handouts, and you didn't get them, write us, and we'll ser you a set. They relate to a minister and h income tax, and also retirement plans. Ve practical and helpful information. He al fielded questions in this area. His addres

James W. Rickard
Stewardship Services Foundation

1014 Foxbriar Ln
Goshen, IN 46526

John McIntosh expressed our appreciation to Mr. Rickard for his excellent presentation and his deep concern for our pastors.

Bernie Simmons presented a recommendation from the executive committee that the salary of the executive secretary be increased from $2100 per year to $2400 per year. A motion prevailed to adopt this recommendation.

The meeting was adjourned on time (12:00) so other meetings could follow on schedule.

THURSDAY, AUGUST 6, 1992

Ron Thompson played familiar hymns in preparation for our final afternoon session, and Wayne Hannah led us in singing some worship hymns.

Ralph Colburn welcomed the laymen to this closing meeting, and reminded the men that they should have an "Epistle" and two memorial sheets, as they entered.

Memorials were given in behalf of Earle E. Peer, by Pastor Warren Tamkin, and for Donald F. Miller, by Missionary Martin Garber.

Scott Puckett, Executive Director of Grace Village, was introduced and spoke both of the care levels and the present financial crisis of the village. The solution to the financial crisis is long-term, and a plan designed by a committee of note-holders, to be approved hopefully by the bankruptcy court, will provide a pay-off of all notes in twelve years. It calls for some help from the Fellowship, through the "Saving Grace" program. Mr. Puckett fielded some questions, then excused himself to appear in a court hearing concerning the financial crisis; and Charles Ashman, board member, answered other questions. The men present expressed their appreciation to Mr. Puckett.

President McIntosh asked Pastor Dave Marksbury to lead in prayer for Grace Village and for amicable, lasting solutions to the financial crisis.

Pastor Jim Custer was introduced to share some observations concerning the whole forum process, which he was appointed to lead. He reminded us that we can't change the score, but felt we played the game well. A verse from James was a guideline to him: "Be swift to hear, slow to speak, slow to anger." He made a personal commitment not to answer any question until he really understood both the question, and the answer. He reminded us that each one sees and understands imperfectly, but we can love each other, and serve faithfully, until we hear His, "Well done."

President McIntosh opened the floor for any old and new business.

Don Byers made a motion that the officers of ministerium explore the feasibility of assisting the men involved in the Grace Village litigation with legal fees (possibly looking to our own treasury for some available funds.) The motion prevailed.

Ed Trenner reminded the men to purchase a copy of the new pictorial directory.

Forrest Jackson highlighted the advantages of the Christian Brotherhood Newsletter medical insurance plan, mentioned in Wednesday's "Epistle."

President McIntosh installed the new officers with appropriate words of challenge and encouragement, and President-elect Wayne Hannah congratulated John McIntosh on his compassionate leadership, and closed the session in prayer.

FINANCIAL REPORT

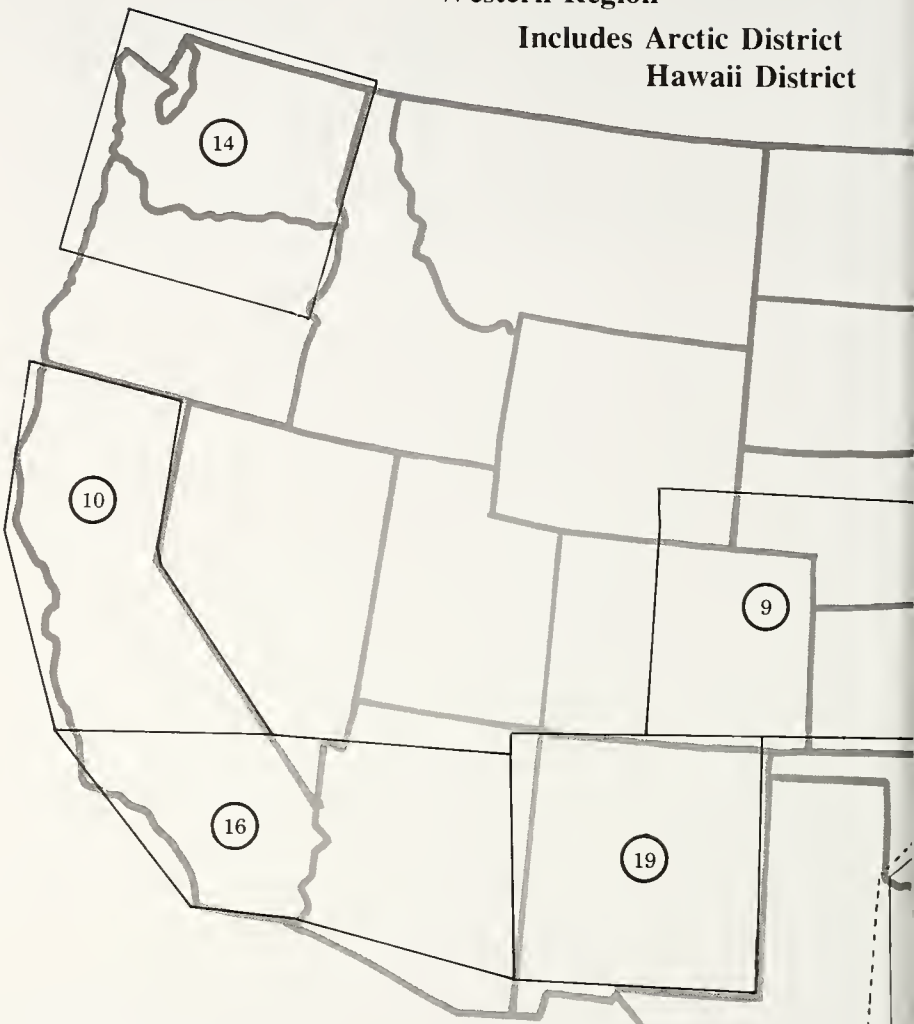
Balance, Farmers and Merchants Bank, 7/18/91	$ 3,758.26
Receipts:	
National dues	$34,595.00
Death gratuity return	600.00
District dues	15.00
Alamo Rebates	56.29
	35,266.29
TOTAL	$39,024.55
Disbursements:	
Exec. Secy. Salary	$ 2,100.00
Epistle costs	660.87
Telephone & postage	107.05
Nat'l Ministerium	1,698.23
Dist. dues refund	15.00
National dues refund	445.00
Annual space	607.23
B.I.F. Deposits	20,000.00
Chase Manh. deposits	10,000.00
	$35,633.38
Balance, F & M Bank, 7/24/92	$3,391.17
Balance, B.I.F., 7/22/91	68,961.63
Interest for the year	4,837.56
Deposits during year	20,000.00
	$24,837.55
TOTAL	93,799.19

Balance, Chase Manhattan Bank, 7/22/91	17,733.71
Interest for the year	547.52
Deposited during year	10,000.00
	10,647.52
TOTAL	$28,381.23
Disbursements:	
Checkbook charge	1.25
7 Death gratuities @ 2,500	17,500.00
Balance, Chase Manahttan, 7/24/92	10,879.9
TOTAL FUNDS AVAILABLE, 7/24/92	108,070.3
Net gain over last year	$17,616.7

Respectfully submitted,
Ralph J. Colburn, Executive Secretary

Western Region

Includes Arctic District
Hawaii District



DISTRICTS:

1 — Allegheny
— Arctic — (Alaska)
2 — Chesapeake
3 — East Central Florida
4 — Florida Suncoast
— Hawaii
5 — Indiana
6 — Iowa-Midlands
7 — Michigan
8 — Mid-Atlantic
9 — Mountain-Plains
10 — Nor-Cal
11 — Northcentral Ohio
12 — Northeastern Ohio
13 — Northern Atlantic
14 — Northwest
15 — Southern
16 — Southern California-Arizona
17 — Southern Ohio
18 — South Florida
19 — Southwest
20 — Virginia
21 — Western Pennsylvania

Central Region

Eastern Region

District Conference Organizations

ALLEGHENY

Allegheny Fellowship of Grace Brethren Churches

Next conference: Cumberland Grace Brethren Church
April 30 and June 1, 1993

EXECUTIVE COMMITTEE

Mod.—Larry Gegner
V. Mod.—John Lancaster
Secy.—Norma Jean McCracken, R. 1, Box 196, Wind Ridge, PA 15380 (Tel. 412/685-5393)
Asst. Secy.—Millie Lund
Treas.—Robert Riffle, R. 2, Box 106, Washington, PA 15301
Stat.—Larry Weigle, R. 3, Box 35-A, Stoystown, PA 15563
Members-at-Large—Robert Grew, Ron Thorn

COMMITTEE ON COMMITTEES

Joseph Nass, Joyce Weigle, Richard Battis

NOMINATING COMMITTEE

Richard Placeway, Rob Thorn, Bunnie Thorn

AUDITORS

Dale Moon, Peggy McCoy, Trish Caldwell

CREDENTIALS

Ray McCoy, Marie McElwee, Nancy Miller

AUDITORS

Dale Moon, Peggy McCoy, Trish Caldwell

RULES AND ORGANIZATION

Larry Weigle, Ronzil Jarvis, John Lancaster

MINISTERIUM

Chm.—Raymond McCoy
V. Chm.—Albert Valentine
Secy./Treas.—Mike Lookenott

MINISTERIAL EXAMINING BOARD

Chm.—Shimer Darr
V. Chm.—John Lancaster
Secy.—Richard Placeway
Asst. Secy.—True Hunt

DISTRICT MISSION BOARD

Chm.—Larry Weigle
V. Chm.—Ronzil Jarvis
Secy./Treas.—Joe Nass
Asst. Secy./Treas.—Shimer Darr

GRACE BRETHREN MEN

Pres.—Robert Grew
V. Pres.—Robert Riffle
Secy.—Ted Evans, R.D. 1, Meyersdale, PA 15552

WOMEN'S MISSIONARY COUNCIL

Pres.—Ruth Johnson
1st V.Pres.—Elda Phillippi
2nd V.Pres.—Millie Lund
Secy.—Mary Kay Nicholson, 419 Beachley St., Meyersdale, PA 15552
Treas.—Anna Bertha Yoder, R. 1, Meyersdale, PA 15552
Prayer Chm.—Norma Jean McCracken
SMM District Coordinator—Carol Evans
SMM Asst. District Coordinator—Joyce Weigle
Dist. Editor—Joyce Weigle

SMM

Secy.—Rachel Yoder, R. 1, Meyersdale, PA 15552
Treas.—Mary Ann Evans, R. 1, Box 33, Meyersdale, PA 15552
Leader—Carol Evans
Amigas—Jessica Ryan
Little Sisters' Rep.—Nicky Barkus

CAMP CORPORATION

Director—Larry R. Weigle
Manager—Shimer Darr
Name of Camp—Albryoca
Name of Campground—Camp Albryoca
Location of Campground—Between Salisbury and Pocahontis, R. 3, Box 92, Meyersdale PA 15552. Phone: 814/634-0023

GRACE BRETHREN RETREAT CENTER BOARD

Chm.—Larry R. Weigle
V. Chm.—Perry L. Yoder
Exec. Secy.—Harold H. Lowry
Treas.—Al Valentine
Asst. Treas.—Paul J. Yoder
Secy.—Robert L. Grew
Grounds Supt.—Shimer Darr, R. 3, Box 92, Meyersdale, PA 15552

CAMP AND YOUTH

Chm.—Randy Haulk
V. Chm.—Richard Battis

ecy.—Joe Nass, 45 W. St. Charles St., Grafton, WV 26345
usiness Mgr.—Ronzil Jarvis
sst. Business Mgr.—Larry Weigle
ther Members—Ray McCoy
amp Coordinator—John Lancaster

COOPERATING CHURCHES

ccident, MD—First Grace Brethren
leppo, PA—Aleppo Brethren
oswell, PA—Laurel Mountain Grace Brethren
oolville, OH—Coolville Grace Brethren
Cumberland, MD—Cumberland Grace Brethren
Grafton, WV—Grafton First Grace Brethren
Jenners, PA—Jenners Grace Brethren
Listie, PA—Listie Grace Brethren
Meyersdale, PA—Meyersdale Grace Brethren
Meyersdale, PA—Summit Mills Grace Brethren
Parkersburg, WV—Parkersburg Grace Brethren
Stoystown, PA—Reading Grace Brethren
Uniontown, PA—Uniontown Grace Brethren
Washington, PA—Washington Grace Brethren
Westernport, MD—Mill Run Grace Brethren
Vienna, WV—Community Grace Brethren

ARCTIC

Arctic Fellowship of Grace Brethren Churches

EXECUTIVE COMMITTEE

od.—Dan Thornton
Mod.—John Gillis
cy.—Brian Chronister, P.O. Box 111505, Anchorage, AK 99511 (Tel. 907/344-7780)
at.—John Snyder, 512 Ash Ave, Kenai, AK 99611

MINISTERIUM

m.—John Gillis

MINISTERIAL EXAMINING BOARD

Chm.—John Gillis

DISTRICT MISSION BOARD

Chm.—John Gillis

COOPERATING CHURCHES

Anchorage, AK—Anchorage Grace Brethren
Anchorage, AK—Grace Community
Anchorage, AK—Greatland Grace Brethren
Eagle River, AK—Eagle River Grace Brethren
Kenai, AK—Kenai Grace Brethren
North Pole, AK—North Pole Grace Brethren
Soldotna, AK—Peninsula Grace Brethren

CHESAPEAKE

Chesapeake Fellowship of Grace Brethren Churches

ext Conference: To be determined

EXECUTIVE COMMITTEE

d.—Robert Wagner
Mod.—David Kowalke
y.—Jeff Thornley, 283-1 Zekiah Dr., Waldorf, MD 20601 (Tel. 301-645-0407)
as.—Stephen Howell, P.O. Box 458, Owings, MD 20736
.—Barry Goodson, 283-1 Zekiah Dr., Waldorf, MD 20601

MINISTERIUM

n.—Robert Wagner
Chm.—Dave Kowalke
y.—Jeff Thornley
as.—Steve Howell

MINISTERIAL EXAMINING BOARD

n.—Robert Wagner
y.—Jeff Thornley
Add. Members—James Dixon, Russ Ogden
Wayne Hannah, R. Dallas Greene

DISTRICT MISSION BOARD

Chm.—R. Dallas Greene
V. Chm.—Wayne Hannah
Secy.—Jeff Thornley
Treas.—Steve Howell
Add. Members—All Ministers

YOUTH

Pres.—David Knight
V. Pres.—Steve Howell, P.O. Box 458, Owings, MD 20736

COOPERATING CHURCHES

Temple Hills, MD—Grace Brethren Church of Greater Washington
Alexandria, VA—Grace Brethren
Frederick, MD—Frederick Grace Brethren
Owings, MD—Calvert County Grace Brethren
Waldorf, MD—Waldorf Grace Brethren
Lanham, MD—Lanham Grace Brethren Church
Richmond, VA—Fellowship Grace Brethren
Richmond, VA—Richmond Grace Brethren

EAST CENTRAL FLORIDA

East Central Florida District of Grace Brethren Churches

Next conference: To be determined

EXECUTIVE COMMITTEE

Mod.—Mike Ocealis
V. Mod.—Jeff Dunkle
Secy.—Judy Hudson, 1400 Porridge Ct., Apopka, FL 32703 (Tel. 407/294-8220)
Treas.—Mrs. Gerda Rench, 20 Carriage Hill Circle, Casselberry, FL 32707
Stat.—Mrs. Janet Howell, 52 Brookwood Dr., Ormond Beach, FL 32174

COMMITTEE ON COMMITTEES

Ken Koontz, Ted Boger, Glen Ernsberger

NOMINATING COMMITTEE

Ken Koontz, Mark Berland, Earl Howell

CREDENTIALS

Ron Guiles

MODERATOR'S ADDRESS

Jeff Dunkle, Jim Heldt, Mike Champion

MINISTERIUM

Chm.—Michael Ocealis
V. Chm.—Jeffrey Dunkle
Secy.—Chuck Davis
Treas.—Chuck Davis

MINISTERIAL EXAMINING BOARD

Chm.—Chuck Davis
Secy.—Ken Koontz
Add. Members—John Diaz, Jeff Dunkle, Ron Guiles, Mike Ocealis

DISTRICT MISSION BOARD

Chm.—Ron Guiles
V. Chm.—Ken Koontz
Secy.—Mike Ocealis
Treas.—Mike Ocealis
Add. Members—Stuart Munson, Mark Berland, Glenn Turner, Doug Blocksom, Mike Champion, Earl Howell

GRACE BRETHREN MEN

Pres.—Dick Hudson
1st V. Pres—Ted Bland
Secy.—Gerry Myers, 117 Point View Ln., Longwood, FL 32779

YOUTH

Pres.—Michael A. Ocealis

COOPERATING CHURCHES

Deltona, FL—Calvary Grace Brethren
Maitland, FL—Grace Brethren Church of Maitland
Melbourne, FL—Community Grace Brethren -- Suntree
Ocala, FL—Ocala Grace Brethren
Orlando, FL—Grace Brethren Church of Orlando
Ormond Beach, FL—Grace Brethren Church o Ormond Beach

FLORIDA SUNCOAST

Florida Suncoast District of Grace Brethren Churches

Next conference: Palm Harbor Grace Brethren Church February 27, 1993

EXECUTIVE COMMITTEE

Mod.—Bill Stevens
V. Mod.—Bob Byers
Secy.—Cheryl Byers, 3400 Gulf to Bay Blvd., Clearwater, FL 34619
Treas.—Bob Richards, 14968 Newport Rd., Clearwater, FL 34624
Stat.—Mrs. Evelyn Shane, 6639 Hammock Rd., Port Richey, FL 34668

NOMINATING COMMITTEE

Jay Cline, Ann Davis

CREDENTIALS

Betty Hall, Lois Schrock

MINISTERIUM

Chm.—Ralph Hall
V. Chm.—Randy Weekley
Secy.—Ed DeZago
Treas.—Jim Poyner

MINISTERIAL EXAMINING BOARD

Chm.—Ralph Hall
V. Chm.—Randy Weekley
Secy.—Ed DeZago
Add. Members—Charles Barnhill,

James L. Boyer, Robert G. Byers, Ed DeZago, Kurt Miller, Lester Pifer, Jim Poyner, Lynn Schrock, Bill Stevens, James Taylor, Randy Weekley, Ken Davis, John Ilko, Walt Poupart

DISTRICT MISSION BOARD

Chm.—Randy Weekley
V. Chm.—John Ilko
Secy.—Bill Stevens
Treas.—Jim Poyner

WOMEN'S MISSIONARY COUNCIL

Pres.—Ann Davis
1st V. Pres.—Lorrie Gerber
2nd V. Pres.—Lois McDevitt
Secy.—Cheryl Byers, 3400 Gulf to Bay Blvd., Clearwater, FL 34619
Treas.—Shirley Stevens, 6176 Sumter Dr., Brookville, FL 34602
Prayer Chm.—Lois Schrock
District Editor—Betty Hall
Asst. Editor—Sally Ilko

YOUTH

Chm.—Bill Stevens
Secy.—Sue Crist
Treas.—John Ilko

COOPERATING CHURCHES

Bradenton, FL—Bradenton Grace Brethren
Brooksville, FL—Brooksville Grace Brethren
Lakeland, FL—Lakeland Grace Brethren
North Port, FL—North Port Grace Brethren
Palm Harbor, FL—Palm Harbor Grace Brethren
Pinellas, Park, FL—St. Petersburg Grace Brethren
Port Richey, FL—Gulfview Grace Brethren

HAWAII

Hawaii District Fellowship of Grace Brethren Churches

Next conference: To be determined

EXECUTIVE COMMITTEE

Mod.—Nathan Zakahi
V. Mod.—Dave Mitchell
Secy.—Letitia Coffman, 91-779 Ft. Weaver Rd., Ewa Beach, HI 96706. (Tel. 808-689-5035)
Treas.—Stephen Procter, 92-374 Akaula St., Ewa Beach, HI 96707
Stat.—Garth Lindelef, 92-939 Welo, S477, Ewa Beach, HI 96707
Members-at-Large—Kip Coffman, John Alejado, Gabriel Marquez, Earl Young, Earnest Wright

MINISTERIUM

Chm.—Nathan Zakahi

MINISTERIAL EXAMINING BOARD

Chm.—David Mitchell
V. Chm.—Nathan Zakahi
Secy.—Kip Coffman
Add. Members—Foster Tresise, Garth Lindelef

DISTRICT MISSION BOARD

Victor Wyman, Stephen Proctor, Gabriel Marquez, Mike Sawyer

GRACE BRETHREN MEN

Pres.—David Mitchell

WOMEN'S MISSIONARY COUNCIL

President—Mrs. Betty Lou Mitchell
Prayer Chm.—Mrs. Letitia Coffman

COOPERATING CHURCHES

Aiea, HI—Waimalu Grace Brethren
Ewa Beach, HI—Rainbow Grace Brethren Church of Ewa Beach
Makakilo, HI—Makakilo Grace Brethren
Mililani, HI—Waipio Grace Brethren

INDIANA

Indiana District Fellowship of Grace Brethren Churches

Next conference: Osceola, Indiana April 30, May 1, 1993

EXECUTIVE COMMITTEE

Mod.—Al Edgington
V. Mod.—Ron Smals
Secy.—Davy Troxel, 3725 St. Joseph Rd., New Albany, IN 47150
Asst. Secy.—Bob Griffith
Treas.—Gerald Kelley, 318 Maple Ct., Kokomo, IN 46902
Stat.—Rick Horner, 725 E. Center Rd., Kokomo, IN 46902
Members-at-Large—Ron Bowland, Carl Miller

COMMITTEE ON COMMITTEES

Bob Arenobine, Ken Bickel, Jeff Hoffard

NOMINATING COMMITTEE
Jeff Hoffard, Carl Miller, Larry Richeson

AUDITOR
Al Disbro

RULES AND ORGANIZATION
Chm.—Charles Ashman
Ken Bickel, Dick Cron

MINISTERIUM
Chm.—Roger Krynock
V. Chm.—Larry Richeson
Secy.—Davy Troxel
Treas.—Davy Troxel
Asst. Secy./Treas.—Rick Horner
District Shepherd—Charles Ashman

MINISTERIAL EXAMINING BOARD
Chm.—Charles Ashman
V. Chm.—Al Edgington
Secy.—Karl Miller
Add. Members—All ordained men of the District Ministerium

DISTRICT MISSION BOARD
Chm.—Keith Shearer
V. Chm.—Ron Smals
Secy.—Floyd Welling
Treas.—George Lord
Publicity—Dave Quick, Dick Cron
Member at Large—Carl Miller

GRACE BRETHREN MEN
Pres.—Tom McKinley
V.Pres.—(Boy's Work) Duane Overholser
Secy.-Treas.—George Lord, 601 Marston Ct., Fort Wayne, IN 46825
Pastoral Advisor—Ron Bowland

WOMEN'S MISSIONARY COUNCIL
Pres.—Miss Isobel Fraser
1st V. Pres—Mrs. Kim Wilson
2nd V. Pres—Mrs. Martha Tusing
Secy.—Mrs. Cashel Taylor, 2145 S. Country Club Rd., Warsaw, IN 46580
Corresponding Secy.—Mrs. Judy Rose, 384 E. 300 N., Warsaw, IN 46580

SMM
V. Pres.—Mrs. Karen Loher

CAMP
Director—(Jr. Camp) Dave Jodry
Asst.—Loren Felabom

YOUTH
Pres.—Phil Johnson
Secy.—Dan O'Deens, 57070 Lake St., Osceola IN 46561
Treas.—Robert Arenobine

COOPERATING CHURCHES
Berne, IN—Bethel Brethren
Columbia City, IN—Grace Brethren
Elkhart, IN—Grace Brethren
Fishers, IN—Northeast Grace Brethren
Flora, IN—Grace Brethren
Ft. Wayne, IN—First Brethren
Ft. Wayne, IN—Grace Brethren
Goshen, IN—Grace Brethren
Hartford City, IN—Grace Brethren
Indianapolis, IN—Eagle Creek Grace Brethren
Kokomo, IN—Indian Heights Grace Brethren
Kokomo, IN—North Kokomo Grace Brethren
Leesburg, IN—Leesburg Grace Brethren
Mishawaka—Mishawaka Grace Brethren
New Albany, IN—New Albany Grace Brethren
Osceola, IN—Grace Brethren
Peru, IN—Peru Brethren
Sidney, IN—Sidney Grace Brethren
South Bend, IN—Ireland Road Grace Brethren
Warsaw, IN—Community Grace Brethren
Winona Lake, IN—Winona Lake Grace Brethren

IOWA—MIDLANDS

Iowa-Midlands Fellowship of Grace Brethren Churches

Next conference: Davenport Grace Brethren Church
June 11, 12, 1993

EXECUTIVE COMMITTEE
Mod.—Gary Kochheiser
V. Mod.—Ron Weimer
Secy.—Vivian Weimer, 3134 Violet Drive, Waterloo, IA 50701. (Tel. 319/296-3493)
Treas.—Bob Foote, 2314 Emerald Drive, Davenport, IA 52804
Stat.—Bill Faas, 935 Oakland Rd. N.E., Cedar Rapids, IA 52402

MINISTERIUM
Chm.—John Mayes
V. Chm.—Ron Weimer
Secy./Treas.—Rob Barlow

MINISTERIAL EXAMINING BOARD
Chm.—All ordained men of District

DISTRICT MISSION BOARD
Chm.—John Burke

'. Chm.—Bob Foote
ecy./Treas.—Jack Lesh

WOMEN'S MISSIONARY COUNCIL

res.—Sue Schellenburg
st V. Pres.—Cathy Burns
ecy.—Carl Kochheiser, 2406 18th St. S.W., Cedar Rapids, IA 52404
reas.—Zelda Rittgers, Box 208, Dallas Center, IA 50063
rayer Chm.—Shirley Burke
istrict Editor—Nancy McClain
istrict Coordinator—Patroness, Rose Earnest

YOUTH

irector—Rob Barlow

COOPERATING CHURCHES

Cedar Rapids, IA—Grace Brethren
Dallas Center, IA—Grace Brethren
Davenport, IA—Grace Brethren
Des Moines, IA—First Grace Brethren
Fort Worth, TX—Grace Fellowship
Garwin, IA—Carlton Brethren
Leon, IA—Leon Brethren
Longview, TX—Grace Brethren
McAllen, TX—Grace Brethren
Morrill, KS—Morrill Brethren
North English, IA—Pleasant Grove Grace Brethren
Udell, IA—Udell Brethren
Waterloo, IA—Grace Brethren

MICHIGAN

Michigan District Fellowship of Grace Brethren Churches

Next conference: Hastings, MI
April 2-3, 1993

EXECUTIVE COMMITTEE

od.—Michael Rockafellow
Mod.—Gary Austin
cy.—Mrs. Jean Austin, 9390 W. Thompson
., Lake Odessa, MI 48849
eas.—Leo Peters, 14070 E. Fulton, Lowell, 49331
t.—John Wedding, 2916 Colchester, nsing, MI 48906
mbers-at-Large—Gary Hable, Bob nsinger

MINISTERIUM

n.—Michael Funderburg
Chm.—Russel Sarver
y./Treas.—Michael Rockafellow

MINISTERIAL EXAMINING BOARD

n.—Gary Hable
Chm.—Art McCrum
y.—Gary Austin

DISTRICT MISSION BOARD

n.—Arthur McCrum
Chm.—Gary Austin
.—Michael Funderburg
s.—Arnold Erb

GRACE BRETHREN MEN

.—Tom Johnson
'res.—Leo Peters
Secy.—Darrel Hawbaker, 705 E. State St., Hastings, MI 49058
Treas.—Arnold Erb

WOMEN'S MISSIONARY COUNCIL

Pres.—Linda Erb
1st V. Pres.—Violet Shipley
2nd V. Pres.—Jean Austin
Secy.—Delores Wedding, 2916 Colchester, Lansing, MI 48906
Treas.—Katherine Geiger, 9327 Keim Rd., Clarksville, MI 48815
Prayer Chm.—Leona Thompson
Asst. Prayer Chm.—Barbara Kimpell
SMM District Coordinator—Marg Bjork and Katherine Geiger
District Editor—Roselynne Peters

SMM

Pres.—Keri Yoder
1st V. Pres.—Dawn Peters
2nd V. Pres.—Debbie Newton
Secy.—Tina Miller, 10318 Keim Rd., Clarksville, MI 48815
Patroness—Marg Bjork, 7929 Clarksville Rd., Clarksville, MI 48815
Co-Patroness—Katherine Geiger

CAMP

Director—Art McCrum
Jr. Camp Director—Gary Austin
Sr. Camp Director—Michael Rockafellow

YOUTH

Pres.—Michael Rockafellow
V. Pres.—Eldon Grubb
Secy.—Gary Austin, 9390 Thompson Rd., Lake Odessa, MI 48849
Treas.—Gary Austin

COOPERATING CHURCHES

Alto, MI—Calvary Grace Brethren
Escanaba, MI—Bay De Noc Grace Brethren
Hastings, MI—Hastings Grace Brethren
Lake Odessa, MI—Lake Odessa Grace Brethre
Lansing, MI—Lansing Grace Brethren
Niles, MI—Niles Grace Brethren Church
New Troy, MI—New Troy Grace Brethren
Ozark, MI—Ozark Grace Brethren

MID—ATLANTIC

Mid-Atlantic Fellowship of Grace Brethren Churches

Next conference: Chambersburg Grace Brethren Church
April 24, 1993

EXECUTIVE COMMITTEE

Mod.—Carl Baker
V. Mod.—Richard Bell
Secy.—Connie House, 4 W. Wilson Blvd., Hagerstown, MD 21740
Asst. Secy.—Barbara Hoover
Treas.—Ken Heefner, Mt. Vernon Terr., Apt.#8, Waynesboro, PA 17268
Stat.—John Fitz, 16 S. Grant St., Waynesboro, PA 17268

COMMITTEE ON COUNCIL AND RECOMMENDATION

Bob Bitner, Bob Dell, Jay Fretz, Roger Myers, Hugo Ronk

AUDITORS

Don Gregory, Paul Hartman, George Myers

RULES AND ORGANIZATION

Ray Davis, Ron Shank, Richard Smith

MINISTERIUM

Chm.—Jay Fretz
V. Chm.—Ray Davis
Secy.—Dan Pritchett
Treas.—Kim Robertson

MINISTERIAL EXAMINING BOARD

Chm.—Carl Baker

DISTRICT MISSION BOARD

Chm.—Carl Baker
V. Chm.—Paul Hartman
Secy.—Dan Pritchett
Treas.—Jerry Michael

WOMEN'S MISSIONARY COUNCIL

Pres.—Lou Ann Myers
1st V. Pres.—Alice Hartman
Secy.—Connie House, 4 W. Wilson Blvd., Hagerstown, MD 21748
Treas.—Pat Stroop, Rt. 4 Box 136, Martinsburg, WV 25401
Prayer Chm.—Beth Fretz
SMM District Coordinator—Shelby Oliver
District Editor—Grace Martin

CAMP

Director—Carl Baker
Name of Camp—Camp Albryoca
Name of Campground—Camp Albryoca
Location of Campground—Meyersdale, PA

COOPERATING CHURCHES

Chambersburg, PA—Chambersburg Grace Brethren
Greencastle, PA—Conoco League Grace Brethren
Hagerstown, MD—Calvary Grace Brethren
Hagerstown, MD—Grace Brethren
Hagerstown, MD—Maranatha Grace Brethre
Hagerstown, MD—Valley Grace Brethren
Martinsburg, WV—Rosemont Grace Brethre
Waynesboro, PA—Grace Brethren
Winchester, VA—Blue Ridge Grace Brethre
Winchester, VA—Grace Brethren

MOUNTAIN—PLAINS

Mountain-Plains District Fellowship of Grace Brethren Churches

Next conference: Portis, KS; June 5-7, 1993

EXECUTIVE COMMITTEE

Mod.—Mike Page
V. Mod.—Tom Inman
Secy.—Paul Stigall, 6436 Lee St., Arvada, 80004. (Tel. 303/431-9652)
Treas.—Mark McDonald, 2375 Jet Wing D Colorado Springs, CO 80916
Stat.—Junior Caldwell

MINISTERIUM

Chm.—John Snow

Secy./Treas.—Chris Ball

DISTRICT MISSION BOARD
Chm.—Tom Inman

WOMEN'S MISSIONARY COUNCIL
Pres.—Nita Phillips
1st V. Pres.—Alice Hoyt
Secy.—Lucy Snow, P.O. Box 6, Portis, KS 67474
Treas.—Naomi Huffman, 4825 Astrozon, #99, Colorado Springs, CO 80916
Prayer Chm.—Vera Schleicher

SMM District Coordinator—Sue Dishaw
District Editor—Linda Edgar

SMM
District Coordinator—Sue Dishaw

COOPERATING CHURCHES
Arvada, CO—Arvada Grace Fellowship
Beaver City, NE—Grace Brethren
Colorado Springs, CO—Grace Brethren
Denver, CO—Denver Grace Brethren
Portis, KS—Grace Brethren
Wichita, KS—Grace Brethren

NOR—CAL

Nor-Cal Fellowship of Grace Brethren Churches

Next conference: Micke Grove Park Sacramento, CA; July 10, 1993

EXECUTIVE COMMITTEE
Pod.—Robert MacMillan
Treas.—Gary Crandall
Sec.—Joel Richards, 1315 La Loma Ave., Modesto, CA 95354

MINISTERIUM
Chm.—Glen Shirk
Secy./Treas.—Joel Richards

MINISTERIAL EXAMINING BOARD
Chm.—Paul Hoffman

YOUTH
Pres.—Phil Sparling

COOPERATING CHURCHES
Auburn, CA—Auburn Grace Brethren
Chico, CA—Chico Grace Brethren
Modesto, CA—LaLoma Grace Brethren
Ripon, CA—Ripon Grace Brethren
Sacramento, CA—River City Grace Community
San Jose, CA—San Jose Grace Brethren Church
Tracy, CA—Tracy Grace Brethren

NORTHCENTRAL OHIO

Northcentral Ohio Fellowship of Grace Brethren Churches

Next conference: Marion Ave. Grace Brethren Church, Mansfield, OH March 20, 1993

EXECUTIVE COMMITTEE
Pres.—Bob Russell
V. Pres.—Terry Hofecker
Sec.—Russ Simpson, 1055 Winchester Rd., Galion, OH 44833. (Tel. 419/468-6848)
Asst. Secy.—Kevin Eady
Treas.—Dean Risser, 810 Katherine Ave., Ashland, OH 44805
Asst. Treas.—Don Farner, 20601 Old Mansfield Rd., Millville, OH 44813

NOMINATING COMMITTEE
Bob Forsythe, Will Marling, Tony Webb

CREDENTIALS
Todd Scoles, Jeff Smith, Norm Johnson

AUDITORS
Bill Burby, Jim Kanzeg, Bill Burke

RULES AND ORGANIZATION
Richard DeArmey, Jack Seitzinger, Al Hockley

RESOLUTIONS
Sonny Thayer, Howard Immel, Dan Allan

MINISTERIUM
Chm.—Don Buckingham
V. Chm.—Jeff Carroll
Secy./Treas.—Tony Webb

MINISTERIAL EXAMINING BOARD
Chm.—Sonny Thayer

DISTRICT MISSION BOARD
Chm.—Jeff Gill

V. Chm.—Ken Brown
Secy.—Russ Simpson
Treas.—Mike Underman
Add. Members—Bob Belohlavik

GRACE BRETHREN MEN

Pres.—Ed Jackson

WOMEN'S MISSIONARY COUNCIL

Pres.—Mrs. June Immel
1st V. Pres.—Mrs. Joyce Farner
2nd V. Pres.—Mrs. ZoeAnn Hockley
Secy.—Mrs. Debbie Poole, 1452 Barbara Lane, Mansfield, OH 44905
Treas.—Mrs. Ellen King, 725 C.R. 43, Fremont, OH 43420
Prayer Chm.—Mrs. Virginia Biehler
SMM Disctict Coordinator—Miss Victoria Page
Asst.—Mrs. Mike Ostrander
District Editor—Mrs. Cheryl Hawk

SMM

District Coordinator—Miss Victoria Page

YOUTH

Chm.—Dave Bogue

COOPERATING CHURCHES

Ashland, OH—Grace Brethren
Ashland, OH—Southview Grace Brethren
Bellville, OH—Ankenytown Grace Brethren
Bowling Green, OH—Grace Brethren
Columbus (Westerville), OH—Grace Brethren Church of Columbus
Columbus, OH—East Side Grace Brethren
Columbus, OH—Southwest Grace Brethren
Columbus, OH—Trinity Grace Brethren
Danville, OH—Grace Brethren
Delaware, OH—Grace Brethren
Dublin, OH—Northwest Chapel Grace Brethren
Findlay, OH—Findlay Grace Brethren
Fremont, OH—Grace Brethren Chapel
Fremont, OH—Grace Brethren
Galion, OH—Grace Brethren
Lexington, OH—Grace Brethren
Lima, OH—Grace Brethren Church of Lima
London, OH—London Grace Brethren
Mansfield, OH—Cornerstone Grace Brethren
Mansfield, OH—Grace Brethren
Mansfield, OH—Woodville Grace Brethren
Marion, OH—Grace Brethren
Mifflin, OH—Mifflin Grace Brethren
Mt. Vernon, OH—Grace Brethren Church in Mt. Vernon
New Albany, OH—Rocky Mountain Ridge Grace Brethren
Northwood, OH—Trinity Grace Brethren
Pataskala, OH—Grace Brethren Church of Licking County
Powell, OH—Sunrise Grace Brethren
Toledo, OH—Maumee Valley Grace Brethren
Toledo, OH—Toledo Grace Brethren

NORTHEASTERN OHIO

Northeastern Ohio District Fellowship of Grace Brethren Churches

Next conference: Grace Brethren Church, Minerva, OH
April 24, 1993

EXECUTIVE COMMITTEE

Mod.—Galen Wiley
V. Mod.—Chuck Thornton
Secy.—Mrs. Donna Stair, 510 Oak Street, Wadsworth, OH 44281. (Tel. 216-336-6544)
Asst. Secy.—Mrs. Gloria Armstrong
Treas.—Mrs. Donna Stair
Stat.—Dwight Stair, 510 Oak St., Wadsworth, OH 44281

NOMINATING COMMITTEE

Ron Boehm, Chm., Richard Holmes, Bud Olszewski

CREDENTIALS

Chuck Thornton, Chm., Elmer Gable, Jane Peters

AUDITORS

Joe Cosentino, Bob Moeller

RULES AND ORGANIZATION

Bud Olszewski, Daniel Najimian, Bob Fetterhoff

MINISTERIUM

Chm.—Dan Travis
V. Chm.—Dr. Bob Divine

MINISTERIAL EXAMINING BOARD

Chm.—Galen Wiley
V. Chm.—Bud Olszewski
Add. Members—All ordained pastors in district

DISTRICT MISSION BOARD

Chm.—Bob Fetterhoff

V. Chm.—Ron Boehm
Secy./Treas.—Michael Prentovich, 304 Orchard St., Kent, OH 44240

GRACE BRETHREN MEN

Rep. to National Grace Brethren Boys—Elmer Gable

WOMEN'S MISSIONARY COUNCIL

Pres.—Mrs. Doris Beichler
1st V. Pres.—Mrs. Jacquie Jensen
2nd V. Pres.—Mrs. Harlene Steiner
Secy.—Mrs. Joan Gable, 11849 Keener Dr., Orrville, OH 44667
Treas.—Mrs. Merle Romaine, 466 Boyd St., Akron, OH 44305
Prayer Chm.—Mrs. Billie Jo Najimian
MM District Coordinator—Mrs. Mary B. Jensen
District Editor—Mrs. Gloria Armstrong

SMM

District Coordinator: Mrs. Mary B. Jensen
Asst. Leader—Mrs. Carole Knop

CAMP

Director—Bob Combs
Name of Camp—Camp Buckeye
Name of Campground—Camp McPhearson
Location—Loudonville, OH
Phone Number—614/599-7110

YOUTH

Pres.—Brent Gress
V. Pres.—Mike Sessler
Secy./Treas.—Doug Courter, 625 Weber N.E., North Canton, OH 44720
Asst. Secy./Treas.—Dave Krizon
Other Members—Joe Cosentino, Don Streit, Mary B. Jensen, Carole Knop

COOPERATING CHURCHES

Akron, OH—Ellet Grace Brethren
Canton, OH—Grace Brethren
Cuyahoga Falls, OH—Grace Brethren
Elyria, OH—Spring Valley Community Grace Brethren
Homerville, OH—Grace Brethren
Macedonia, OH—Western Reserve Grace Brethren
Medina, OH—Grace Brethren
Middlebranch, OH—Grace Brethren
Millersburg, OH—Grace Brethren Church of Millersburg
Minerva, OH—Grace Brethren
Norton, OH—Grace Brethren
Orrville, OH—Grace Brethren
Rittman, OH—Grace Brethren
Sterling, OH—Grace Brethren
Willoughby, OH—Lake County Grace Brethren
Wooster, OH—Grace Brethren

NORTHERN ATLANTIC

Northern Atlantic District Fellowship of Grace Brethren Churches

Next conference: Messiah College, Grantham, PA; June 4-6, 1993

EXECUTIVE COMMITTEE

Pres.—Robert Kern
Mod.—Les Nutter
V.-Treas.—Dennis Huratiak, P.O. Box 147, Blain, PA 17006 (Tel. 717/536-3676)
Secy.-Treas.—Harold Jones
—Dale Jenks, 2 Lindsay Hill Rd., Gansevoort, NY 12831
Stat.—Tim George

COMMITTEE ON COMMITTEES

Brown, Steve Makofka, Randall Meyers

NOMINATING COMMITTEE

Boal, Les Nutter, Sam Leisey

CREDENTIALS

Les Nutter, Dale Jenks

AUDITORS

Eric Barger, Ed Weber

RULES AND ORGANIZATION

Dan Eshleman, Ken Cosgrove

MINISTERIUM

Chm.—Tony Avey
V. Chm.—Les Nutter
Secy.—Paul Mutchler, 1015 Pine Hill Rd., Lititz, PA 17543
Asst. Secy./Treas.—Dan White

MINISTERIAL EXAMINING BOARD

Chm.—Ken Cosgrove
V. Chm.—Mark Saunders

DISTRICT INSURANCE

Jim Bowers, Mike Lutz, Luke Martin, Les Nutter

DISTRICT MISSION BOARD

Chm.—Dan Eshleman
V. Chm.—Vernon Harris
Secy.—Ken Cosgrove
Treas.—Warren Tampkin

GRACE BRETHREN MEN

Pres.—Sam Leisey
1st V. Pres.—Leon Martin
2nd V. Pres.—Stanley Mumma
Secy.—Jeff Reifsnyder, Box 99, Rheamstwon, PA 17567
Asst. Secy.—Herman Snyder
Treas.—Ray Derstine
Asst. Treas.—Mike Cressler
Pastoral Advisor—Robert Kern

WOMEN'S MISSIONARY COUNCIL

Pres.—Sue Myers
1st V. Pres.—Mary Ellen Leckrone
2nd V. Pres.—Susan Haldeman
Secy.—Lois Kaylor, 532 N. Eighth St., Lebanon, PA 17042
Treas.—Arlene Ober, 4755 Bossler Rd., Elizabethtown, PA 17022
Prayer Chm.—Peggy Nissley
SMM District Coordinator—Margy Allebach
District Editor—Lisa Yordy

CAMP

Director—Robert Lutz
Name of Camp—Camp Conquest
Name of Campground—Grace Brethren Retreat Center
Location of Campground—R. 2, Forrest Road, Denver, PA 17517
Phone Number—215/267-2006

GRACE BRETHREN RETREAT CENTER BOARD

Chm.—Carroll Bingaman
V. Chm.—Lloyd Haldeman
Exec. Secy.—Harvey Stoneback
Treas.—Jerry Goodpastor
Secy.—Robert Riddle, 210 S. Oak St., Richland, PA 17087
Grounds Supt.—Robert Lutz
Other Members—Dave Humberd, Martin Snavely

YOUTH

Pres.—Les Nutter
V. Pres.—Tim Placeway
Secy.—Beth Hyle, 5840 Loneview Rd., Harrisburg, PA 17112
Treas.—Abner Zimmerman

GRACE BRETHREN BOYS

Chm.—Jim Charles
V. Chm.—Dan Eaby
Secy.—Bryon Crouse, R.D. 1 Box 302 Myerstown, PA 17067
Treas.—Carl Kaylor
Pastoral Advisor—Vernone Harris

HISTORICAL COMMITTEE

Jeremiah Kauffman, James Knepper, Warren Tampkin, Jerry Young

CHURCH GROWTH AND DEVELOPMENT BOARD

Secy.—John Smith
Treas.—Harold E. Hollinger, 748 Amosite Rc Elizabethtown, PA 17022

COOPERATING CHURCHES

Bethlehem, PA—Lehigh Valley Grace Brethre
Blain, PA— Sherman's Valley Grace Brethren
Brunswick, ME—Down East Grace Brethren
Dillsburg, PA—Hope Grace Brethren
Elizabethtown, PA—Elizabethtown Grace Brethren
Ephrata, PA—Ephrata Area Grace Brethren
Harrisburg, PA—Melrose Gardens Grace Brethren
Hartford, CT—Greater Hartford Grace Brethr
Hatboro, PA—Suburban Grace Brethren
Hope, NJ—Hope Grace Brethren
Irasburg, VT—Irasburg Grace Brethren
Island Pond, VT—Island Pond Grace Brethrer
Lancaster, PA—Greater Lancaster Grace Brethren
Lancaster, PA—Southern Lancaster Grace Brethren
Lititz, PA—Lititz Grace Brethren
Manheim, PA—Manheim Grace Brethren
Montgomeryville, PA—New Life Community Grace Brethren
Myerstown, PA—Myerstown Grace Brethren
New Holland, PA—New Holland Grace Brethren
Newark, DE—Newark Grace Brethren
Palmyra, PA—Palmyra Grace Brethren
Philadelphia, PA—Cross Roads Grace Brethren
Philadelphia, PA—Liberty Grace Brethren
Philadelphia, PA—Third Brethren
Pine Grove, PA—Pine Grove Grace Brethren
Royersford, PA—Tri-County Grace Brethren
Saratoga Springs, NY—Saratoga Springs Grac Brethren
Telford, PA—Penn Valley Grace Brethren
Tremont, PA—Echo Valley Grace Brethren
Wrightsville, PA—Susquehanna Grace Brethr
York, PA—York Grace Brethren

NORTHWEST

Northwest Fellowship of Grace Brethren Churches
Next conference: Grandview, Washington GBC Feb. 18-20, 1993

EXECUTIVE COMMITTEE

Mod.—Bob Gentzel
V. Mod.—Greg Stamm
Secy.—Jack Rants, 26312 Woodland Way S. Kent, WA 98031 (Tel. 206-854-4248)
Asst. Secy.—Greg Howell
Treas.—Paul Brook, 910 S. 27th Ave., Yakima, WA 98902
Stat.—Ora Gifford, 708 Hillcrest, Grandview, WA 98930
Members-at-Large—Gordon Stover
Sally Stamm, 507 S. Juniper Street, Toppenish, WA 98948 (Tel. 509-865-3877)

COMMITTEE ON COMMITTEES

hm.—Chuck Winter
wight Cover, Paul Brook

CREDENTIALS

hm.—Greg Stamm
om Rowe, Homer Bussert

AUDITORS

ale Hostetler, Don Cowles, Jim Holder

RULES AND ORGANIZATION

m.—Duane Jones
le Hostetler, Fenton McDonald

RESOLUTIONS

m.—Jack Peters
ve Pio, George Christie

MODERATOR'S ADDRESS

m.—Jack Rants
rge Christie, Fenton McDonald

DISTRICT INSURANCE

ck Winter

GOVERNMENT AFFAIRS

ck Winter

MINISTERIUM

n.—Greg Stamm
Chm.—Fenton McDonald
/Treas.—Paul Brook

BOARD OF TRUSTEES

Taylor, Ray Feather, Merrell Darr, Don Williams, Don Cowles, Greg Stamm, Dale Weaver

DISTRICT MISSION BOARD

Chm.—Duane Jones
Secy./Treas.—Paul Brook
Additional Members—All Pastors and one layman from each church

MINISTERIAL EXAMINING BOARD

Chm.—Greg Howell
Additional Members—Dwight Cover, Bob Gentzel, George Christie, Greg Stamm, Ray Feather, Duane Jones, Fenton McDonald, Jack Peters

WOMEN'S MISSIONARY COUNCIL

Pres.—Phyllis Christie
1st V. Pres.—Martha McIntosh
2nd V. Pres.—Dorothy Hostetler
Secy.—Zelda McClure, 2205 S. 18th St., Sp. 71, Yakima, WA 98903
Treas.—Valerie Cowles, 360 Pecan Rd., Grandview, WA 98930
Co-Prayer Chm.—Nelda Dekker, Alma Ahrendt
District Editor—Carol Johnson

CAMP

Secy.—Carol Johnson
Manager—Del and Casey Culver
Name of Camp—Clear Lake Grace Brethren Camp
Location of Campground—11660 Tieton Road, Naches, WA 98937
Phone Number—509-848-2746

YOUTH

Chm.—Jack Peters
V. Chm.—Dwight Cover
Secy.—Elaine Pickett, 7410 W. Wapato Rd., Wapato, WA 98951 (Tel. 509-848-2720)
Treas.—Kathy McGhan

CAMP BOARD OF DIRECTORS

Chm.—Mel Curfman
Secy.—Lyle Taylor
Treas.—Chuck Winter
Merrell Darr, Don Williams, Doug Deyo, Ray Feather, Don Cowles, Greg Stamm

MEN & BOYS REPRESENTATIVE

Lyle Taylor

FELLOWSHIP COUNCIL REPRESENTATIVE

Greg Howell

COOPERATING CHURCHES

Albany, OR—Grace Brethren
Beaverton, OR—Grace Brethren

Goldendale, WA—Community Grace Brethren
Grandview, WA—Grace Brethren
Harrah, WA—Grace Brethren
Kent, WA—Grace Brethren Church of Kent
Mabton, WA—Grace Brethren
Maple Valley, WA—Grace Bible Fellowship
Prosser, WA—Community Grace Brethren
Spokane, WA—Spokane Valley Grace Brethren
Sunnyside, WA—Grace Brethren
Toppenish, WA—Grace Brethren
Troutdale, OR—Grace Brethren
Yakima, WA—Grace Brethren

SOUTH FLORIDA — CARIBBEAN

South Florida Caribbean District of Grace Brethren Churches

Next conference: To be announced

DISTRICT COUNCIL

Mod.—William Tweeddale
Secy.—Rich Schnieders, 18529 Phlox Dr., Ft. Myers, FL 33912. (Tel. 813/267-7568)
Treas.—Ed Dearborn, 1509 SE 7th St., Okeechobee, FL 34972
Stat.—Ed Dearborn, 1509 S.E. 7th St., Okeechobee, FL 34972
Members-at-large—Monroe Arnold, Richard Arnold, Larry Zimmerman, Dan Ward, Dan Thompson, Steve Ott, Randy Smith, Durwood Brooks, Wilfred Jean, Don Fitch, Gerard Charles

MINISTERIUM

Chm.—Steve Shipley
Secy./Treas.—Rich Schnieders

MINISTERIAL EXAMINING BOARD

Chm.—Randy Smith
Additional Members—All ordained men of the district

DISTRICT MISSION BOARD

Chm.—Bill Tweeddale
Treas.—Marvin Good
Additional Members—One from each church

CAMP

Director—Dan Ward
Name of Camp—Camp Grace
Location—Bassinger, FL

YOUTH

Pres.—Rich Schnieders
V. Pres.—Mike Richards
Secy./Treas.—Steve Shipley

COOPERATING CHURCHES

Bassinger, FL—Bassinger Christian Brethren
Fort Lauderdale, FL—Eglise Evangelique DeLa Grace
Fort Lauderdale, FL—Fort Lauderdale Grace Brethren
Fort Myers, FL—Grace Brethren Church of Fort Myers
Naples, FL—Shoreline Grace
Okeechobee, FL—Okeechobee Grace Brethren
Okeechobee, FL—Grace Brethren Community Fellowship
San Juan, PR—Iglesia Hermanos Por Gracia
Sebring, FL—Sebring Grace Brethren Church

SOUTHERN

Southern District Fellowship of Grace Brethren Churches

Next conference: Marietta, GA
Dates to be determined

EXECUTIVE COMMITTEE

Mod.—Steve Taylor
V. Mod.—Tom Wassel
Secy.—June Courtier, 2673 Crosscreek Rd., Hepzibah, GA 30815
Treas.—Bob Carroll, 4492 Dunmovin Dr., Kennesaw, GA 30144
Stat.—Tony Merritt

MINISTERIUM

Chm.—Steve Jarrell
V. Chm.—Ernest Usher
Secy./Treas.—Don Soule

MINISTERIAL EXAMINING BOARD

Chm.—Steve Taylor

DISTRICT MISSION BOARD

Chm.—Bill Kellerman

GRACE BRETHREN MEN

Pres.—Ron Batroff

YOUTH COMMITTEE

res.—Steve Jarrell
lembers—Mike Moody, Tom Kiefer, Don Soule, Oren Salas, Ernest Usher

COOPERATING CHURCHES

iken, SC—Aiken Grace Brethren
Anderson, SC—Anderson Grace Brethren
Atlanta, GA—Dekalb Grace Brethren
Atlanta, GA—Marietta Grace Brethren
Johnson City, TN—Johnson City Grace Brethren
Telford, TN—Telford Grace Brethren

SOUTHERN CALIFORNIA — ARIZONA

Southern California-Arizona District Fellowship of Grace Brethren Churches

Next conference: May 16, 1993

COUNCIL OF DIRECTORS
Executive Committee

lod.—Terry Daniels, 920 Fremont Ave., So. Pasadena, CA 91030
'. Mod—Roy Halberg (93), 2600 White Ave., LaVerne, CA 91750
ecy.—Roger Mayes, 6300 Ruth Dr., Yucca Valley, CA 92284
reas.—Dallas Martin, 5464 E. Canton St., Long Beach, CA 90815
tat.—Norm Schrock (93), 1750 W. Lambert Rd., #120, LaHambra, CA 90631
lembers at Large— Ed Cashman (93), Neil Cole (93), Perry Huesmann (94), Dave Marksbury (93), Ward Miller (93), John McIntosh (94), Phil Teran (94), Ed Trenner (93)

NOMINATING COMMITTEE

ob Kliewer, Chm. (93), Tim Marlier (93), Robert Miller (93)

MINISTERIUM

m.—Roy Halberg (93)
Chm.—Dave Marksbury (93)
cy./Treas.—Ralph Colburn (93)

MINISTERIAL EXAMINING BOARD

m.—Ed Cashman (94)
y.—Tom Hughes (95)
ditional Members—Ralph Colburn (94), Harold Dunning (94), Roy Halberg (93), Robert Kliewer (93), Dave Markshury (95), Phil Teran (95), Ward Miller (93)

WOMEN'S MISSIONARY COUNCIL

s.—Helen Miller, 13138 Michelle Circle, Whittier, CA 90605
1 V.Pres—Marjorie Coburn
2 V.Pres—Helen Remple
S y.—Joanna Selmanson
Cresponding Secy.—Beverly Adams, 1541 Flatbush Ave., Norwalk, CA 96050
Tas.—Jayne Reuter
Prayer Chm.—Joyce Sterrenburg
District Editor—Marian McBride
Luncheon Chm.—Franchon Willard

DISTRICT CHURCH PLANTING BOARD

Chm.—Neil Cole (94)
Dave Belcher (93), Phil Helfer (93), Tom Hocking (93), Dave Marksbury (94)

COOPERATING CHURCHES

Alta Loma, CA—Grace Brethren Alta Loma
Beaumont, CA—Cherry Valley Brethren
Bellflower, CA—Bellflower Brethren
Cypress, CA—Grace Brethren
Cypress, CA—New Life Grace Brethren
LaMirada, CA—Creek Park Community
LaVerne, CA—Grace Brethren
Lakewood, CA—Iglesia Cristiana de la Comunidad
Long Beach, CA—Community Grace Brethren
Long Beach, CA—Grace Brethren
Long Beach, CA—Grace Cambodian
Long Beach, CA—Iglesia Evangelica de los Hermanos
Long Beach, CA—Los Altos Brethren
Los Alamitos, CA—Grace
Los Angeles, CA—Community Brethren
Menifee Valley, CA—New Hope Community
Moorpark, CA—Grace Brethren
Norwalk, CA—Grace Brethren
Orange, CA—Grace Church
Paramount, CA—Iglesia de los Hermanos
Phoenix, AZ—Grace Brethren
Redlands, CA—Orange Grove Community
Rialto, CA—Grace Community
Riverside, CA—Grace Brethren
San Bernardino, CA—Grace Brethren
San Diego, CA—Grace Brethren
Santa Ana, CA—Maranatha Brethren
Santa Maria, CA—Grace Brethren
Santa Paula, CA—Grace Brethren
Seal Beach, CA—Grace Community
Simi Valley, CA—Grace Brethren
South Pasadena, CA—Grace Brethren
Temple City, CA—Grace Brethren
Tucson, AZ—Silverbell Grace Brethren
Westminster, CA—Grace Brethren
Whittier, CA—Community Grace Brethren
Whittier, CA—Grace Brethren
Yucca Valley, CA—Grace Community

SOUTHERN OHIO

Southern Ohio District Fellowship of Grace Brethren Churches

Next conference: Centerville Grace Brethren; March 4 and 6, 1993

EXECUTIVE COMMITTEE

Mod.—Brian White
V. Mod.—Tad Hobart
Secy.—Mrs. Linda Penn, 5001 Fishburg Rd., Huber Heights, OH 45424
Asst. Secy.—Mrs. Carolyn Crowell
Treas.—Roy Trissel, 2624 Stonequarry Rd., Dayton, OH 45414
Stat.—G. Forrest Jackson, 2624 Stonequarry Rd., Dayton, OH 45414

COMMITTEE ON COMMITTEES

Chm.—Ray Johnson
Henry Mallon, Ned Denlinger

CREDENTIALS

Brian White (Chm.)
Dave Brickel, Ron Blades, Russ Ward

AUDITORS

Paul Knierim, Tom Shroyer, Tim Nixon

RULES AND ORGANIZATION

Gary Miller, Chm., Sam Grice, Joe Beeson

RESOLUTIONS

Everett Case, Chm., Dan Grabill, Sally Shank

MODERATOR'S ADDRESS

Paul Michaels, Chm., Claire Brickel

MINISTERIUM

Chm.—Dan Grabill
V. Chm.—Ray Johnson
Secy./Treas.—Tad Hobert

DISTRICT INSURANCE

Brotherhood Mutual Insurance

DISTRICT MISSION BOARD

Chm.—Greg Ryerson
V. Chm.—Ned Denlinger
Secy.—Forrest Jackson
Treas.—Roy Trissel
Additional Members—Paul Scheechfield, and all district pastors

WOMEN'S MISSIONARY COUNCIL

Pres.—Arlene Smith
1st V. Pres.—Nancy Grice
2nd V. Pres.—Faith Shock
Secy.—Sally Neely
Treas.—Sandy Hill
Prayer Chm.—Elnora Schopp
SMM District Coordinator—Marilyn Kirkpatrick
District Editor—Jan Landis

CAMP

Director Sr. Camp—Scott Distler, Rich Brown
Jr. Camp—Greg Ryerson, Tad Hobert
Name of Camp—Brethren Youth Camp
Name of Campground—Camp Evergreen
Location of Campground—Houston, OH (Tel. 513-492-0785)

YOUTH

Pres.—Scott Distler
Secy.—Ed Stutz
Treas.—Bill Brown
Other Members—Carl Trimble (NAC), Greg Zastrow (Quizzing), Rich Brown, Tyrone Curtis

COOPERATING CHURCHES

Brookville, OH—Brookville Grace Brethren
Camden, OH—Camden Grace Brethren
Centerville, OH—Centerville Grace Brethren
Cincinnati, OH—Grace Brethren Church of Greater Cincinnati
Clayhole, KY—Clayhole Grace Brethren
Clayton, OH—Clayton Grace Brethren
Covington, OH—Friendship Grace Brethren
Dayton, OH—Basore Road Grace Brethren
Dayton, OH—Calvary Grace Brethren
Dayton, OH—First Grace Brethren
Dayton, OH—North Riverdale Grace Brethren
Dryhill, KY—Victory Mountain Grace Brethren
Englewood, OH—Englewood Grace Brethren
Huber Heights, OH—Grace Community
Kettering, OH—Calvary Brethren
Lexington, KY—Grace Brethren
Trotwood, OH—Grace Brethren
Troy, OH—Grace Brethren
Union, OH—Community Grace Brethren
Vandalia, OH—Vandalia Grace Brethren
West Alexandria, OH—Grace Brethren Community

SOUTHWEST

Southwest District Fellowship of Grace Brethren Churches

Next conference: Taos June 4-5, 1993

EXECUTIVE COMMITTEE

Mod.—Roger Moore
V. Mod—Bob Lathrop
Secy.—Beth Winter, 3300 Wyoming NE, Apt. A, Albuquerque, NM 87111
Treas.—Elaine Marpel, Counselor, NM 87018
Stat.—Betty Masimer, Grace Brethren Navajo Ministries, Counselor, NM 87018

MINISTERIUM

Chm.—Steve Galegor
Secy./Treas.—Bob Salazar

DISTRICT MISSION BOARD

Chm.—Roger Moore
Secy.—Celina Salazar
Additional Member—Bob Lathrop

WOMEN'S MISSIONARY COUNCIL

Pres.—Chris Galegor
1st V. Pres.—Norma Lathrop
2nd V. Pres.—Marilyn Salazer
Secy.—Beth Winter, 3300 Wyoming NE, Apt. A, Albuquerque, NM 87111
Treas.—Dottie Moore, 7608 Basin Creek Ct. NW, Albuquerque, NM 87120
Prayer Chm.—Betty Masimer

COOPERATING CHURCHES

Counselor, NM—Cedar Hill Grace Brethren
Counselor, NM—Day Mesa Grace Brethren
Counselor, NM—Grace Brethren Navajo Ministries
Rio Rancho, NM—LaMesa Grace Brethren
Taos, NM—First Brethren Church of Toas
Tonalea, AZ—Red Lake Grace Brethren

VIRGINIA

Virginia Fellowship of Grace Brethren Churches

Next conference: Fairlawn Grace Brethren Church, Radford, VA; April 2-3, 1993

EXECUTIVE COMMITTEE

Mod.—Lester Kennedy
V. Mod./Mod. Elect, Don Eshelman
Secy.—Danny Wright (92), 1511 Maiden Lane, SW, Roanoke, VA 24015 (Tel. 703/345-2788)
Treas.—Les Cotsamire, 7005 Autumn Wood Ln., Roanoke, VA 24019
Stat.—Jerry Cox, 5693 Valley View Dr., Dublin, VA 24084
Members-at-Large—Nathan Leigh (93), Carl Ratcliffe (94), Tom Smith (95)

NOMINATING COMMITTEE

George Traub, Don Eshelman, Jerry Cox

MEMBERSHIP

Danny Wright

FINANCE

Les Cotsamire, Nathan Leigh

PARLIAMENTARY

Nathan Leigh, Carl Ratcliffe, Tom Smith

RESOLUTIONS AND MODERATOR'S ADDRESS

Don Eshelman, Carl Ratcliffe, Tom Smith

MINISTERIUM

Chm.—George Traub
V. Chm.—Don Eshelman
Secy.—C.L. Young
Treas.—Nathan Leigh

FELLOWSHIP ADVISORY AND MINISTERIAL EXAMINING BOARD

Chm.—Fred Devan
V. Chm.—Lester Kennedy
Secy.—Doug Witt
Members-at-Large—Don Eshelman, Nathan Leigh, All ordained elders actively serving pastorates in the district

BOARD OF TRUSTEES

C.L. Young (Chm.) (95), Don Field (Secy.), (94), Lester Kennedy (Treas.) (93), Bill Crotts (93), Raymond Huffman (93), Tom Guilliams (94), James Smals (94), Billy Hite (95), Larry Simmons (95)

DISTRICT MISSION BOARD

Chm.—Nathan Leigh
V. Chm./Secy.—Lester Kennedy
Treas.—Don Eshelman
Additional Members—All ordained or licensed elders and any one layperson from each member church

WOMEN'S MISSIONARY COUNCIL

Pres.—Evelyn MacDonald
1st V. Pres.—Sharon Fitzgerald
2nd V. Pres.—Carolyn Trail
Secy.—Patty Willhite, 3058 Pebble Dr., Roanoke, VA 24014

Asst. Secy.—Charlotte Cox
Treas.—Cary Gilmer 2330 Wycliffe Ave. SW., Roanoke, VA 24014
Asst. Treas.—Estelle Coffey
Prayer Chm.—Margie Witt
District Editor—Martha Franklin

CAMP

Chm.—C.L. Young (Tel. 703/562-2232)
Manager—Mr. & Mrs. Webb
Name of Camp—Camp Tuk-A-Way
Name of Campground—Bolling Conference Grounds
Location of Campground—2262 Craigs Creek Rd., Catawba, VA 24070
Phone Number—703/552-9571

YOUTH

Pres.—Jess Truax (94)
Secy.—Patty Willhite (94), 3058 Pebble Dr., Roanoke, VA 24014
Treas.—Don Eshleman (93)
Additional Members—Larry Sumpter (93), Fred Devan (95), Edith Staton (95)

COOPERATING CHURCHES

Boones Mill, VA—Boones Mill Grace Brethren
Buena Vista, VA—First Brethren
Covington, VA—Grace Brethren
Lynchburg, VA—Grace Brethren
Radford, VA—Fairlawn Grace Brethren
Richmond, VA—Fellowship Grace Brethren
Richmond, VA—Grace Brethren
Riner, VA—Grace Brethren
Roanoke, VA—Clearbrook Grace Brethren
Roanoke, VA—Garden City Grace Brethren
Roanoke, VA—Ghent Grace Brethren
Roanoke, VA—Patterson Memorial Grace Brethren
Roanoke, VA—Washington Heights Grace Brethren
Salem, VA—Wildwood Grace Brethren
Troutville, VA—Grace Bible Brethren
Virginia Beach, VA—Grace Chapel

WESTERN PENNSYLVANIA

Western Pennsylvania District Fellowship of Grace Brethren Churches

Next conference: Everett Grace Brethren; April 24, 1993

EXECUTIVE COMMITTEE

Mod.—Ron Carnevali
V. Mod.—Jim Laird
Secy.—John Gregory, 14 Donnertown Lane, Duncansville, PA 16635 (Tel. 814/695-3739)
Asst. Secy.—Delores Van Orman
Treas.—Rod Lingenfelter, 104 Nason Dr., Roaring Springs, PA 16673
Stat.—Miss Rose Snyder, 211 Second St., Conemaugh, PA 15909
Members-at-Large—Rick Strappello, Doug Sabin

NOMINATING COMMITTEE

Tim Waggoner (Chm.), Steve Edmonds, Jim Laird, Larry Sowers, Craig Manges

CREDENTIALS

Lee Seese (Chm.), Tom Goosens, Steve Blake

AUDITORS

Richard Beach (Chm.), George Swartz, Richard Antoine,

RULES AND ORGANIZATION

Larry Edwards (Chm.), Norris Mason, Don Rough

MINISTERIUM

Chm.—John Gregory
V. Chm.—Tim Waggoner
Secy.—Larry Edwards
Treas.—Norris Mason

MINISTERIAL EXAMINING BOARD

Exec. Secy.—Doug Sabin
Asst. Exec. Secy.—Steve Blake
Additional Members — All ordained elders in the district

DISTRICT INSURANCE

Mrs. Sue Mason, P.O. Box 145, Vintondale, PA 15961

DISTRICT MISSION BOARD

Chm.—James Snavely
V. Chm.—Tim Waggoner
Secy./Treas.—Jim Laird
Publicity Director—Doug Sabin
Additional Members—Other elders and laymen from the churches

GRACE BRETHREN MEN

Pres.—Rod Lingenfelter
V. Pres.—Richard Beach
Secy.—Charles Miller, 1165 Route 36S, Duncansville, PA 16635
Treas.—Harold Brumbaugh, P.O. Box 52, East Freedom, PA 16637

WOMEN'S MISSIONARY COUNCIL

Pres.—Mrs. Darlene Edwards

1st V. Pres.—Mrs. Dotty Closson
2nd V. Pres.—Mrs. Dorothy Rose
Secy.—Mrs. Kathy Bowers, 722 Thomas St., Roaring Spring, PA 16673
Treas.—Mrs. Joanne Beach, 309 E. Bell Ave., Altoona, PA 16602
Prayer Chm.—Mrs. Nada Russell
District Editor—Mrs. Claretta Leidy

CAMP

Dir.—Rick Strappello
Name of Camp—Camp Mantowagan
Location—Box 95, Saxton, PA 16678
Phone Number—814/658-3815

YOUTH

Pres.—Rick Daam
V. Pres.—John Townsend
Secy.—Mrs. Mary Lingenfelter, 104 Nason Dr., Roaring Spring, PA 16673
Treas.—Rick Stiffler

COOPERATING CHURCHES

Altoona, PA—First Grace Brethren
Altoona, PA—Juniata Grace Brethren
Armagh, PA—Valley Grace Brethren
Avis, PA—Tiadaghton Valley Grace Brethren
Conemaugh, PA—Conemaugh Grace Brethren
Duncansville, PA—Leamersville Grace Brethren
Everett, PA—Community Grace Brethren
Everett, PA—Everett Grace Brethren
Export, PA—Murrysville Grace Brethren
Hollidaysburg, PA—Vicksburg Grace Brethren
Hopewell, PA—Hopewell Grace Brethren
Johnstown, PA—Geistown Grace Brethren
Johnstown, PA—Johnstown Grace Brethren
Johnstown, PA—Pike Grace Brethren
Johnstown, PA—Riverside Grace Brethren
Johnstown, PA—Singer Hill Grace Brethren
Kittanning, PA—Grace Brethren Church of West Kittanning
Kittanning, PA—North Buffalo Grace Brethren
Martinsburg, PA—Martinsburg Grace Brethren
Milroy, PA—Milroy Grace Brethren
Pittsburgh, PA—Ivywood Bible Church
Saxonburg, PA—The Bible Church of Ivywood
South Williamsport, PA—Grace Brethren Community Church
State College, PA—Happy Valley Community Grace Brethren

Directory of Grace Brethren Churches

Listing 321 churches in 30 states

Listed by States; giving city, pastor's name, church name, membership as January 1, 1992, address, and telephone number; and name, address and telephone numb of recording secretary or clerk.

ALASKA

ANCHORAGE
Anchorage Grace Brethren Church (268)
Huffman and Pintail, 12407 Pintail St., 99516
(Tel. 907/345-3741) (Fax: 907/345-4241)
Mrs. Fran Dunham, 11221 Forest Dr., 99516

ANCHORAGE (Brian L. Chronister)
Grace Community Church (154)
10900 O'Malley Center Dr. (**Mailing Address:** P.O. Box 111505, 99511)
(Tel. 907/344-7780) (Fax: 907/349-2142)
Cindy Leonard, 8431 Stacey Cir., 99507
(Tel. 907/522-3969)

ANCHORAGE (E. John Gillis)
Greatland Grace Brethren Church (53)
Meeting temporarily at 1709 S. Bragaw
(**Mailing address:** 17645 Toakoana, Eagle River, 99577)
(Tel. 907/694-5331)
Mary Herndon, 16240 Baugh Cir., 99516
(Tel. 907/345-0462)

EAGLE RIVER (Mark Roberts)
Grace Brethren Church (83)
P.O. Box 770430, 99577 (Mile 1.8 — S. Birchwood Loop)
(Tel. 907/688-4010)
Mrs. Jill Lester, 18618 S. Lowrie Loop
(Tel. 907/694-8198)

KENAI (Chris Hay)
Kenai Grace Brethren Church (71)
406 McCullom Dr., 99611
(Tel. 907/283-4379)
Mrs. Rhea Stables, church address

NORTH POLE (Davis Harbour)
North Pole Grace Brethren Church (23)
(**Mailing address:** P.O. Box 56982, Silver Leaf and Newby 99705)
(Tel. 907/488-1789)
Cindy Harbour, church address and telephone

SOLDOTNA (Daniel E. Thornton)
Peninsula Grace Brethren Church (139)
34640 Kalifornsky Beach Rd., 99669
(Tel. 907/262-6442)
Debi Stone, Box 2752, Kenai, 99611
(Tel. 907/776-5316)

ARIZONA

PHOENIX (Kevin Zuber)
Grace Brethren Church (88)
2940 W. Bethany Home Rd. (just west of Interstate 17), 85017
(Tel. 602/242-1885)
Mrs. Sandra Hurt, 4220 W. Keim Dr., 85019
(Tel. 602/841-4676)

TONALEA (John Trujillo)
Red Lake Community Grace Brethren Church
Box 108, 86044

TUCSON (Kenneth A. Curtis)
Silverbell Grace Brethren Church (20)
1477 N. Silverbell Rd., 85745
(Tel. 602/792-1114)
Michelle Curtis, 1901 Campana de Plata
(Tel. 602/792-1114)

CALIFORNIA

ALTA LOMA (Neil Cole)
Grace Brethren Church of Alta Loma (90)
5719 Beryl St., 91701
(Tel. 714/980-0727)

AUBURN
Auburn Grace Brethren Church (136)
3126 Olympic Way, P.O. Box 6446, 95604-6446
(Tel. 916/823-8330)
Mrs. Diane Benedict, 10650 Atwood Rd.
(Tel. 916/885-8788)

BEAUMONT (Robert Kliewer)
Cherry Valley Grace Brethren Church (79)
10257 Beaumont, (**Mailing address:** P.O. Box 655, 92223)
(Tel. 714/845-1821)
Mrs. Robert Wines, 11076 Sandra Dr., Cherry Valley, 92223

BELLFLOWER (Edwin E. Cashman)
Bellflower Brethren Church (332)
9405 E. Flower St., 90706
(Tel. 213/925-6561)
Connie Cashman, 12346 Charlwood, Cerritos, CA 90701
(Tel. 310/860-4576)

CHICO (Louie Ricci)
Grace Brethren Church of Chico (46)
1505 Arbutus Ave., 95926
(Tel. 916/342-8642)
Dorothy Yeater, 819 Nancy Ln.
(Tel. 916/342-6749)

CYPRESS (Charles Covington)
Grace Brethren Church of Cypress (42)
9512 Juanita, 90630
(Tel. 714/826-6750)
Mrs. Gloria Zuelch, 2309 Sternlee Ave., Long Beach, CA 90815
(Tel. 310/597-7437)

CYPRESS (David Marksbury)
New Life Grace Brethren Church
P.O. Box 222, Cypress, 90630
(Tel. 714/895-6393)
Jim Terpening, 13060 Rutgers Ave., Downey, 90242
(Tel. 310/803-9595)

FAIR OAKS
Ambassadors Grace Brethren Church
8201 Greenback Ln., (**Mailing address:** 6213 Green Eyes Way, Orangevale, 95662-4114) (Tel. 916/988-5874)

LAKEWOOD (Juan L. Arregin)
Iglesia Cristiana de la Comunidad (27)
11859 E. 209th St., 90715
(Tel. 310/865-9522)

LA MIRADA (Jim Behrens)
Creek Park Community Church (163)
12200 Oxford Dr., 90638
(Tel. 301/947-5672)
Brenda Bashor (Tel. 301/947-0064)

LA VERNE
Grace Brethren Church (240)
2600 White Ave., 91750
(Tel. 714/593-1204)
Denise Locker

LONG BEACH (Thomas Hughes)
Community Grace Brethren Church (129)
5885 Downey Ave., 90805
(Tel. 310/634-1056)
Sandy Brannon, 5106 Obispo Ave., Lakewood, 90712
(Tel. 310/633-8381)

LONG BEACH (Louis Huesmann)
Grace Brethren Church (1,440)
3590 Elm Ave, 90807
(Tel. 310/595-6881)
Lissa Cannon, church address

GRACE CAMBODIAN CHURCH
(Vek Huong Taing)
3590 Elm St., Long Beach, CA 90807
(Tel. 310/423-6312)

IGLESIA EVANGELICA de los HERMANOS (Alfonso Ramirez)
3625 Atlantic Ave., Long Beach CA 90807

LONG BEACH (Phil Helfer)
Los Altos Grace Brethren Church (196)
6565 Stearns St., 90815
(Tel. 310/596-3358)
Kathryn McNeely
(Tel. 714/828-8847)

LOS ALAMITOS (Mick Ukleja)
Grace Church (862)
3021 Blume Dr., 90720
(Fax: 310/493-0764)
Jean Summers, 3619 Arbor Rd., Lakewood, 90712

LOS ANGELES (Frank J. Coburn)
Community Brethren Church (41)
5839 Whittier Blvd., 90022
(Tel. 213/721-5972)
Mrs. Doris Hollister, 18722 Christina Ave., Cerritos, 90701
(Tel. 310/860-9247)

MENIFEE VALLEY (Chris Suitt)
New Hope Community Church
P.O. Box 2066, Sun City, 92586
(Tel. 714/656-2729)

MODESTO (Joel Richards)
La Loma Grace Brethren Church (146)
1315 La Loma Ave., 95354
(Tel. 209/523-3738)
Judy Williams, 1244 Grinnell St., 95350
(Tel. 209/524-1613)

MOORPARK (Tim Marlier)
Grace Brethren Church
11572 Coralberry Ct., (**Mailing address:** P.O. Box 187, 93020)
(Meeting Place - 53200 Monroe St.)

NORWALK (Don Bowlin)
Grace Brethren Church (133)
11005 Foster Rd., 90650
(Tel. 213/863-7322)
Mrs. A. Adams, 14503 Crossdale Ave.
(Tel. 310/868-6628)

ORANGE (Ed Trenner)
Grace Church of Orange (91)
2201 E. Fairhaven Ave., 92669
(Tel. 714/633-8867)

PARAMOUNT (Jesus Vega)
Iglesia De Los Hermanos Vivos en Cristo
15733 Orange Ave., 90723
(Tel. 310/634-5587)
Martha Valdelamar, 2005 N. Ward, Compton, 90221
(Tel. 310/603-9391)

RIALTO (Roy L. Polman)
Grace Community Church (48)
690 W. Etiwanda Ave., 92376
(Tel. 714/875-0730)
Marty Pechin, 600 Church Pl., #5, Redlands, 92374
(Tel. 714/335-7303)

RIPON (Glen W. Shirk)
Ripon Grace Brethren Church (216)
734 West Main St., 95366
(Tel. 209/599-3042)
Dorothy Schaffer, P.O. Box 506
(Tel. 209/599-6344)

RIVERSIDE (Brian Smith)
Grace Community Church (100)
4247 Van Buren, 92503
(Tel. 714/352-8685)
Roger Feenstra, 3243 Winnebago St., 92503
(Tel. 714/688-9821)

SACRAMENTO (Thomas Lynn)
River City Grace Community Church (62)
4261 Whitney Ave. (corner of Whitney and Eastern Aves.) 95821
(Tel. 916/972-1106)

SAN BERNARDINO (J. Mark Booth)
Grace Brethren Church (61)
2010 Pacific St., 92404
(Tel. 909/889-8695)
Robert Gomez, church address

SAN DIEGO (Philip Teran)
Grace Brethren Church (97)
3455 Atlas St., 92111
(Tel. 619/277-5364)
Colleen Teran, church address

SAN JOSE (Gary Crandall)
Grace Brethren Church (27)
4610 Camden Ave., 95124
(Tel. 408/269-1289)
Arun Gaikwad, 1883 Cody, WY, No. 4
95124

SANTA ANA (Francisco Javier Peraza)
Maranatha Grace Brethren Church (Spanish-speaking) (39)
Meeting at 1704 W. First St., 92703
(Tel. 714/541-9312)
Alva Gonzales, 3817 S. Sycamore St.

SANTA MARIA (John Graton)
Grace Brethren Church (47)
223 E. Fesler, 93454
(Tel. 805/922-4991)
Randy Coleman, Elder, 4533 Eileen Ln.
(Tel. 805/927-4761)

SANTA PAULA (Monty Martin)
Grace Brethren Church (30)
107 S. 8th St., Santa Paula 93060
(Tel. 805/525-5080)

SEAL BEACH (Donald P. Shoemaker)
Grace Community Church of Seal Beach (279)
138 Eighth St., 90740
(Tel. 310/596-1605)
Linda Strong, church address and telephone

SIMI VALLEY (John McIntosh)
Grace Brethren Church of Simi Valley (309)
2762 Avenida Simi, 93065
(Tel. 805/527-0195)
Mrs. Diane Clark, 3390 Wichita Falls Ave., 93063 (Tel. 805/522-1279)

SOUTH PASADENA (Terry Daniels)
Grace Brethren Church of South Pasadena (61)
920 Fremont Ave., 91030
(Tel. 818/799-6081)
Betty Mitchell, P.O. Box 944, 91031
(Tel. 818/799-6461)

TEMPLE CITY (Stephen Helm)
Temple City Grace Brethren Church (11)
5537 Temple City Blvd., 91780
(Tel. 818/286-6342)
Colleen Helm, church address

TRACY (Robert MacMillan)
Grace Brethren Church (44)
1480 Parker Ave., 95376
(Tel. 209/835-0732)

WESTMINSTER (Norman Schrock)
Westminster Grace Brethren Church (89)
14614 Magnolia Ave., 92683
(Tel. 714/893-5500)
Carolyn Hastings, 3283 Arizona Ln., Costa Mesa, 92626

WHITTIER (Richard Todd)
Community Grace Brethren Church of Whittier (342)
11000 E. Washington Blvd. (2 blocks east 605 Freeway), 90606
(Tel. 310/692-0588) (Fax: 310/695-863
Mrs. Virginia Menke, 11026 Abbotsford Rd. (Tel. 310/695-7525)

WHITTIER (Stephen Kuns)
Grace Brethren Church (81)
6704 Milton Ave. (**Mailing address:** P.O. Box 174, 90608) (Tel. 310/698-091
Aracely Vilalovof, 6326 Whittier Ave., 90601 (Tel. 310/695-8824)

YUCCA VALLEY (Roger Mayes)
Grace Community Church (21)
6300 Ruth Dr., 92284
(Tel. 619/228-1785)
Mrs. Brandy Rooney, P.O. Box 92, 92286-0092
(Tel. 619/364-4121)

COLORADO

ARVADA (Chris Ball)
Arvada Grace Fellowship (87)
6980 N. Pierce St., 80003
(Tel. 303/424-3116; pastor's home: (303/467-2811)

COLORADO SPRINGS (F. Thomas Inman)
Grace Brethren Church (65)
2975 Jet Wing, 80916
(Tel. 719/390-8096)
Mary Adams, 2814 Airport Rd., #129, 80910 (Tel. 719/471-8728)

DENVER (Aldo Hoyt)
Denver Grace Brethren Church (24)
700 S. Federal Blvd. 80219
(Tel. 303/934-7876)
Mrs. Alice Hoyt, 725 S. Eliot St., (Tel. 303/934-7876)

CONNECTICUT

HARTFORD (Kenneth Carozza)
Colonial Chapel Grace Brethren Church (17)
(**Mailing address:** P.O. Box 310459, Newington, 06131)
(Tel. 203/667-1245)
Michael Sanville, 16 Pheasant Hill Rd., Salem, 06415

DELAWARE

NEWARK (J. Timothy Coyle)
Grace Brethren Church (34)
Meeting at the Newark Day Nursery, 921 Barksdale Rd. (**All mail** to pastor's address)
(Tel. 302/834-1722)
Ron Bove, 6 Westfield Dr., 19711
(Tel. 302/737-0932)

FLORIDA

BASINGER (Larry E. Zimmerman)
Grace Brethren Community Fellowship (21)
17651 N.W. 38th Ave., Okeechobee, FL 34972 (Tel. 813/467-1685)

BRADENTON (Robert Byers)
Grace Brethren Church
5535 33rd St. E., 34203
(Tel. 813/758-1556)
Mrs. Elaine Bearinger, 1200 Aurora Blvd., #150B, 34202

BROOKSVILLE (Bill Stevens)
Grace Brethren Church (44)
6259 Faber Dr., Rolling Acres, 34602
(Tel. 904/796-7172)
Mrs. Romayne Wentz, 27313 Frampton Ave. (Tel. 904/799-0472)

DELTONA (Kenneth Koontz)
Calvary Grace Brethren Church (48)
3165 Howland Blvd., 32725
(Tel. 904/789-1289)
Mrs. Charles Dudley (Tel. 904/775-6825)

FORT LAUDERDALE (Wilfred Jean)
Eglise Evangelique Des Freres De La Grace
301 N.W. 56th Street, Fort Lauderdale, FL 33309 (Tel. 305/772-2183)
c/o 1800 N. W. Ninth Ave., 33311

FORT LAUDERDALE (Randy Smith)
Grace Brethren Church of Broward County, Inc. (160)
2800 W. Prospect Rd., 33309
(Tel. 305/739-5468)
Mrs. Julie Hery, 640 N.W. 28th Street, Wilton Manors, FL 33311
(Tel. 305/561-9409) (Fax: 305/720-5411)
Information 800-258-8930

FORT MYERS (Steven Shipley)
Grace Brethren Church (50)
2141 Crystal Dr. (in the Villas, one block off Rt. 41, five miles south of city), 33907
(Tel. 813/936-3251)
Mrs. Marcia Webb, 6317 Hoffstra Ct.

LAKELAND (David Kennedy)
Grace Brethren Church (46)
6410 Lunn Rd., 33811-2195,
(Tel. 813/647-5770)
Tim Howe, 4804 Creek Meadow Tr., 33809
(Tel. 813/859-4745)

MAITLAND (Ron Guiles)
Grace Brethren Church (72)
1185 N. Wymore Rd., 32751
(Tel. 407/628-8816)
Sally Boger, church address

MELBOURNE (Jeff Dunkle)
Grace Brethren Church — Suntree (39)
1001 Pinehurst Ave. N., 32940
(Exit 73 on U.S. 95 to Wickham, left on Pinehurst Ave.)
(Tel. 407/254-8993)
Glenn Ernsberger, 705 Endicott Rd.,
(Tel. 407/259-6608)

NAPLES (Dan Thompson)
Shoreline Grace Church
740 Clarendon Ct., 33942 (Meeting in the Naples Family YMCA, Pine Ridge Rd.)
(Tel. 813/592-LIFE)

NORTH PORT (Edmund DeZago)
Grace Brethren Church (19)
Meeting in the North Port Mall, Room 109, 13000 Tamiami Tr. (**Mailing address:** 1281 Nimbus Dr., 34287)
(Pastor's Tel. 813/426-7198)
Pat Stookey, 915 Queen St., Venice, FL 34595 (Tel. 813/493-8013)

OCALA (Charles Davis)
Ocala Grace Brethren Church (58)
6474 N.E. 7th St., 34470
(Tel. 904/236-2211)
Darryl Kerr, Sr., 4360 S.E. 58th Pl.
(Tel. 904-732-3392)

OKEECHOBEE (William Tweeddale)
Grace Brethren Church (150)
701 S. Parrott Ave. 34974
(Tel. 813/763-3218)
Mrs. Pamela Elders, 464 NW 23rd Ln., 34972 (Tel. 813/763-7569)

ORLANDO (Mike Champion, Moderator of Elder Board)
Grace Brethren Church of Orlando (80)
5425 S. Apopka-Vineland Rd., 32819
(Tel. 407/876-3178)
David Herzig (Tel. 407/880-2349)

ORMOND BEACH (Michael Ocealis)
Grace Brethren Church of Ormond Beach (41)
1060 W. Granada Blvd., 32174
(Tel. 904/673-0145)
Earl Howell, 52 Brookwood Dr.
(Tel. 904/677-3767)

PALM HARBOR
Palm Harbor Grace Brethren Church (215)
2255 Nebraska Ave., 34683
(Tel. 813/789-2124)

PORT RICHEY (Jim Poyner)
Gulfview Grace Brethren Church (104)
6639 Hammock Rd., 34668 (Hammock is 1 mile south of State Rd. 52, off Highway 19) (Tel. 813/862-7777)
Mrs. Evelyn Shane, church address

SEBRING
Sebring Grace Brethren Church (88)
3626 Thunderbird Rd., 33872
(Tel. 813/385-3111)
Elsie Miller, 1010 Wightman Ave.
(Tel. 813/385-5774)

ST. PETERSBURG (Randy Weekley)
Grace Brethren Church of St. Petersburg (82)
6300 62nd Ave., N., Pinellas Park, 34665
(Tel. 813/546-2850)
Marian Foulks, 6547 66th Ave. N., Pinellas Park, 34665 (Tel. 813/544-2972)

GEORGIA

ATLANTA (Ernest Usher)
Dekalb Community Grace Brethren Church (26)
P.O. Box 370837, Decatur, 30037

ATLANTA (Dean Fetterhoff)
Grace Brethren Church of Greater Atlanta (135)
3079 Hidden Forest Ct., Marietta, 30066
(Tel. 404/422-3844)
Mrs. Lisa Brown, 3223 Bernard St., Marietta, GA 30066

HAWAII

AIEA (Nathan Zakahi)
Waimalu Grace Brethren Church (124)
98-323 Pono St., 96701
(Tel. 808/488-6006)
Harriett Young, 98-139 Olepe Loop, Aiea, HI 96701
(Tel. 808/488-3180)

EWA BEACH (C. L. "Kip" Coffman)
Rainbow Grace Brethren Church (37)
91-779 Fort Weaver Rd., 96706
(Tel. 808/689-5035) (Fax: 808/689-6666)
Mrs. Arleen Alejado, 91-824 Oama St.
(Tel. 808/689-6398)

MAKAKILO
Makakilo Grace Brethren Church (19)
P.O. Box 2097, Ewa Beach, 96706-0097
(Tel. 808/672-4540)
Stephen Proctor, 92-374 Akaula, 96707
(Tel. 808/672-3608)

MILILANI (A. David Mitchell)
Waipio Grace Brethren Church (100)
95-035 Waimakua Dr., Mililani, HI 96789
(Tel. 808/623-5313)
Miss Ellen Nagao, 95-108 Waimakua Dr.
(Tel. 808/623-2116)

INDIANA

BERNE (Robert Griffith)
Bethel Brethren Church (174)
718 E. Main St., 46711 (**Mailing address:** P.O. Box 46) (Tel. 219/589-3381)
Mrs. Larry Leistner, 1265 Haupstrasse St.
(Tel. 219/589-2237)

CLAY CITY (Robert G. Clouse)
First Brethren Church (36)
Tenth and Cook Sts., (**Mailing address:** P.O. Box 8, 707 Main St., 47841)
Miss Lavaughn Backfisch, R. 1
(Tel. 812/939-2620)

COLUMBIA CITY (Robert Ashman)
Columbia City Grace Brethren Church (36)
2390 E. 100 S.(Two miles east of Columbia City on Route U.S. 30), 46725
Marion Bolinger, R. 1 (Tel. 219/723-4259)

ELKHART (Ron Welsh)
Grace Brethren Church (115)
24775 CR 20 E., 46517
(Tel. 219/875-5271)
Dollie Staner, 2810 E. Ridgewood Dr., Apt. E, 46517 (Tel. 219/522-3796)

FLORA (David Rosner)
Grace Brethren Church (55)
103 S. Willow St., 46929
(Tel. 219/967-3020)
Rosanna Fife, R. 1, Bringhurst, 46913
(Tel. 219/967-3201)

FORT WAYNE (Larry Richeson)
First Grace Brethren Church (198)
8631 U.S. Hwy 27 S., 46816
(Tel. 219/447-6369)
Ruth Hammer, 8001 Harrisburg Ln., 46835

FORT WAYNE (Robert Arenobine)
Grace Brethren Church (74)
4619 Stellhorn Rd., 46815
(Tel. 219/485-3021)
Mrs. Kathleen Hohl, 7222 Valley Dr., Leo, 46765 (Tel. 219/627-3105)

GOSHEN (W. Carl Miller)
Grace Brethren Church (128)
1801 W. Clinton St., 46526
(Tel. 219/533-7546)
Mrs. Dorothy Brumbaugh, 22864 S.R. 119
(Tel. 219/533-3715)

INDIANAPOLIS (Paul E. Woodruff)
Eagle Creek Grace Brethren Church (158)
7001 W. 46th St., 46254
(Tel. 317/293-3372)
Jan Wilson, 4965 W. 12th St., 46224
(Tel. 317/241-4484)

INDIANAPOLIS (Al Edgington and Ron Smals)
Northeast Grace Brethren Church (22)
P.O. Box 269, Fishers, 46038
(Tel. 317/578-0535)

KOKOMO (Richard Horner)
Indian Heights Grace Brethren Church (62)
725 E. Center Rd., (300 South) 46902
(Tel. 317/453-0933)
Vicki Voorhis, 4801 Pumpkin Leaf Dr., 46902 (Tel. 317/459-4077)

KOKOMO (Dick Cron)
North Kokomo Grace Brethren Church (90)
37 W. 550N, 46901
(Tel. 317/457-8886)
Tish Carter (Tel. 317/457-4884)

LEESBURG (Jeffrey Hoffard)
Leesburg Grace Brethren Church (83)
Church and Pearl Sts., (**Mailing address:** Box 370, 46538)
(Tel. 219/453-3401)

MISHAWAKA (Scott L. Weaver)
Mishawaka Grace Brethren Church (82)
15250 Day Rd. (**Mailing address:** P.O. Box 5143, 46546)
(Tel. 219/256-5940)
Mrs. Barbara Kelley, 30822 Oakcrest Dr., Granger, 46530 (Tel. 219/674-5069)

NEW ALBANY (Davy L. Troxel)
New Albany Grace Brethren Church (21)
3725 St. Joseph Rd., 47150
(Tel. 812/948-PRAY)
Mrs. Brenda Humphreys, 3638 St. Joseph Rd. (Tel. 812/948-0107)

OSCEOLA (Keith A. Shearer)
Grace Brethren Church (223)
58343 Apple Rd., 46561
(Tel. 219/674-5918)
Karen Warren, 906 Amhurst Ave., South Bend, 46614 (Tel. 219/291-2910)

PERU (Ron Bowland)
Peru Grace Brethren Church (173)
436 S. Broadway (**Mailing address:** P.O. Box 552, 46970)
(Tel. 317/473-3881)
Susie Landgrave, 933 Tulip Dr.
(Tel. 317/473-9601)

SIDNEY
Sidney Grace Brethren Church (44)
202 W. Arthur St., 46566
(Tel. 219/839-0400)
Mrs. Linda Penrod, 5909 E. Old Rd. 30, Pierceton, IN 46562-9710
(Tel. 219-594-5393)

SOUTH BEND (Roger Krynock)
Ireland Road Grace Brethren Church (116)
1701 E. Ireland Rd., 46614
(Tel. 219/291-3550)
Mrs. George Grenert, 59728 Ironwood, South Bend, IN 46614
(Tel. 219/291-2760)

WARSAW (Scott Miles)
Community Grace Brethren Church (332)
909 S. Buffalo St., 46580
(Tel. 219/269-2443)
Bonnie Bowman, 301 Esplanade, Winona Lake, 46590 (Tel. 219/267-7304)

WINONA LAKE (John Teevan)
Winona Lake Grace Brethren Church (769)
1200 Kings Highway, 46590
(Tel. 219/267-6623)
Alice Koontz, R. 8, Box 231, Warsaw, 46580 (Tel. 219/267-6013)

IOWA

CEDAR RAPIDS (Gary Kochheiser)
Grace Brethren Church (61)
2905 D Ave., N.E., 52402
(Tel. 319/363-4983)
Sue Schellenburg, 6421 Cimarron Dr., NE, Cedar Rapids, 52402
(Tel. 319/378-9253)

DALLAS CENTER (Stephen Burns)
Grace Brethren Church (80)
305 Hatton St., (**Mailing address:** P.O. Box 477, 50063)
(Tel. 515/992-3235)
Mrs. Glenn B. Perkins, 400 Kellogg
(Tel. 515/992-3325)

DAVENPORT (Bob Foote)
Grace Brethren Church (74)
3919 N. Elsie Ave., 52806
(Tel. 319/391-5356)
Barry Delp, 2616 Sheffield Dr., 52806
(Tel. 319/391-9171)

DES MOINES
First Grace Brethren Church (41)
921 Lyon St. (**Mailing address:** 1425 York St., 50316) (Tel. 515/262-5290)
Dean Travis, 1425 York St., 50316
(Tel. 515/265-1077)

GARWIN (Scott Massey)
Carlton Brethren Church (74)
1094 270th St. (6½ miles southwest of Garwin), 50632
(Tel. 515/499-2358)
Mrs. Carl Kouba, 1707 260th St., Toledo, 52342 (Tel. 515/499-2052)

LEON (Russell Betz)
Leon Brethren Church (67)
Corner of North Church and N.W. 7th Sts.
(**All Mail to:** 604 N. Main St., 50144)
(Tel. 515/446-7576)
Mrs. Vera Scott
(Tel. 515/446-6287)

NORTH ENGLISH (Gilbert Hawkins)
Pleasant Grove Grace Brethren Church (29)
R. 1, Box 33, 52316 (2 Miles east of Millersburg, 6 miles northwest of North English)
(Tel. 319/664-3568)
Gretchen White, 323 E. Oak St.
(Tel. 319/664-3108)

UDELL
Udell Grace Brethren Church (5)
(**All mail to:** Lawrence Powell, R. 1, 52593)
(Tel. 515/452-6620)

WATERLOO (John P. Burke)
Grace Brethren Church (393)
1760 Williston Ave., 50702
(Tel. 319/235-9586)
Mrs. Ray Deserand, 953 Lynda Rd., 50701
(Tel. 319/232-6380)

KANSAS

MORRILL (David Lockard)
Morrill Grace Brethren Church (21)
(**Mail to:** P.O. Box 102, Morrill, KS 66515
(Tel. 402/883-2659)
Doris Manteny 1622 Valley Ave., Falls City NE 68355 (Tel. 402/245-5172)

PORTIS (R. John Snow)
Grace Brethren Church of Portis (85)
Box 6, 67474 (on Highway 281)
(Tel. 913/346-2085)
Darrel Wolters (Tel. 913/346-2097)

WICHITA (Larry Hoffman, Interim Pastor)
Grace Brethren Church of Wichita
2058 S. Water, 67213
(Tel. 316/788-7498 - Pastor)
(Tel. 316/683-3235 - Treasurer)

KENTUCKY

CLAYHOLE (Lorie Keck)
Clayhole Grace Brethren Church (55)
4335 Hwy. 476, 41317 (four miles east of Lost Creek)
(Tel. 606/666-8339)
Mrs. Dixie Lee Noble, 2205 Hwy. 476, Lost Creek, 41346 (Tel. 606/666-2094)

DRYHILL (Samuel Baer)
Victory Mountain Grace Brethren Chapel (57)
H.C. 62, Box 640, Dryhill, 41749 (9 miles north of Hyden on Route 257)
(Tel. 606/672-2520)
Lois Jean Valentine, Confluence, 41730
(Tel. 606/672-2455)

LEXINGTON (Paul Michaels)
Grace Bible Church of Lexington
(**Mailing address:** 3575 Caulder Rd., 40517)
(Tel. 606/273-2868)
Mrs. Nancy Brumagen, 3685 Sundart Dr., Lexington, 40517
(Tel. 606/273-2406)

MARYLAND

ACCIDENT (Paul Mohler, Interim)
Grace Brethren Church (38)
Bumble Bee Rd. (1 mile south of Accident) 21520
Mrs. Shirley Burns, Marsh Hill Rd., McHenry, 21541
(Tel. 301/387-6805)

CUMBERLAND (Raymond McCoy)
Cumberland Grace Brethren Church (86)
R. 2, Box 497, 21502 (From Rt. 48 take Willow Brook Rd. to end, turn right on Williams Rd.)
(Tel. 301/777-8362)
Mrs. Marie McElwee, Rt. 1, Box 256

HAGERSTOWN (J. Norman Mayer)
Calvary Grace Brethren Church (91)
115 Bryan Pl., 21740
(Tel. 301/733-6375)
Mrs. Yvonne Trumpower, 16452 Spielman Rd., Williamsport, 21795
(Tel. 301/582-2379)

HAGERSTOWN (Raymond H. Davis)
Grace Brethren Church (507)
First and Spruce Sts. (**Mailing address:** 837 Spruce St.), 21740
(Tel. 301/739-1726)
Mrs. Linda Buchanan, 13856 Sunrise Dr.
Tel. 301/797-6917)

HAGERSTOWN (Jay Fretz and Ron Shank)
Maranatha Brethren Church (205)
19835 Scott Hill Dr., 21742
(Tel. 301/733-1717)
Mrs. Robin Himes, 19833 Scott Hill Dr.
(Tel. 301/791-1152)

HAGERSTOWN (Daniel J. Pritchett)
Valley Grace Brethren Church (107)
17310 Gay St. (Halfway Area), 21740
(Tel. 301/582-0155)
Pam Pritchett, 10922 Allen Ave.
(Tel. 301/582-3248)

LANHAM (W. Russell Ogden)
Grace Brethren Church (207)
8400 Good Luck Rd., 20706-2802
(Tel. 301/552-1414)
Lloyd Sampson, 9501 Van Buren St., Seabrook, 20706
(Tel 301/577-6836)

GRACE BRETHREN CHURCH OF GREATER WASHINGTON *(One church in five locations)*

TEMPLE HILLS (Howard Mayes)

Temple Hills Grace Brethren Church (844)
5000 St. Barnabas Rd., 20748-4698
(Tel. 301/894-2722)
(Fax: 301/894-1770)
Mrs. Marlene Batchelor, 8412 Cinema Ct., Clinton, 20735
(Tel. 301/868-1050)

BRANCH CHURCHES:

ALEXANDRIA (VA) (Robert Trefry)
Grace Brethren Church
1301 Commonwealth Ave., 22301
(Tel. 703/548-1808)
(Fax: 301/865-0923)
Mrs. Ione Hile, 16 W. Del Ray Ave.
(Tel. 703/836-7893)

CALVERT CO. (Robert W. Wagner)
Grace Brethren Church
9870 Old Solomon Island Rd., Owings, 20736 (**Mailing address:** P.O. Box 458)
(Tel. 301/855-2955)
(Fax: 301/855-2273)
Mrs. Sandra Gray, 12105 Palisades Dr., Dunkirk, MD 20754
(Tel. 301/855-7689)

FREDERICK ("R." Dallas Greene)
Grace Brethren Church of Frederick
5102 Old National Pike, 21702
(Tel. 301/473-4337)
Mrs. Verlyn Mahaffey, 1808 Rustic Hill Ct. (Tel. 301/694-7063)

WALDORF (Jeff M. Thornley)
Grace Brethren Church
Hwy. 5 (5 miles S.E. from Waldorf), 283-1 Zekiah Dr. 20601
(Tel. 301/645-0407)
(FAX: 301/645-4233)
Darlene Thomas, 17-6 Deborah Dr., Hughesville 20627
(Tel. 301/934-2547)

WESTERNPORT (John Lancaster)
Mill Run Grace Brethren Church (30)
R. 1, Box 75, 21562 (4 miles north of Westernport, west off Route 36)
Kay Clark, HCR Box 175A Michael Rd., Barton, 21521 (Tel. 301/463-6649)

MICHIGAN

ALTO (Michael Funderburg)
Calvary Grace Brethren Church (103)
13626 84th St., S.E., (corner of 84th St. and Pratt Lake Rd.), 49302
(Tel. 616/868-7440)
Dawn Sarver, 532 N. Michigan Ave., Hastings, 49050
(Tel 616-945-5414

ESCANABA (Gary Hable)
Bay De Noc Grace Brethren Church (10)
4391 "K" Rd., Bark River, 49807
(Tel. 906/789-9066)

HASTINGS (Eldon Grubb)
Hastings Grace Brethren Church (18)
600 Powell Rd. 49058 (**Mailing address:** 2222 E. State Rd., 49058)
(Tel. 616/948-2330)
Darrel Hawbaker, 705 E. State Rd.,
(Tel. 616/945-9219)

LAKE ODESSA (Gary Austin)
Grace Brethren Church (74)
Vedder Rd. (**Mailing address:** 9390 W. Thompson Rd., 48849)
(Tel. church: 616/374-7796; parsonage: 616/693-3002)
Mrs. Orley Hulliberger, Tasker Rd., R. 3 (Tel. 616/374-7818)

LANSING (Mickael Rockafellow)
Grace Brethren Church (41)
3904 W. Willow St., 48917
(Tel. 517/323-2424)
Mrs. Barb Shannon, 217 E. South St., Morrice, 48857 (Tel. 517/625-7586)

NEW TROY (Arthur McCrum)
New Troy Grace Brethren Church (47)
Corner of Weechik and California Rds., (**Mailing address:** Box 67, 49119)
(Tel. 616/426-3121)
Mrs. Robert Gahris, 1006 Wadena Rd., St. Joseph, 49085 (Tel. 616/429-0337)

NILES (Scott Fetter)
Niles Grace Brethren Church
1928 E. Bertrand Rd., Niles, 49120
(Tel. 616/683-7755)

OZARK (Alan Myers)
Grace Brethren Church (41)
R. 1, Box 212, Moran, 49760 (5½ miles east and 1 mile south of Trout Lake on H-40) (Tel. 906/569-3212)
Beth Funderberg, Rt. 1, Box 205, Moran, 49760 (Tel. 906/569-3202)

NEBRASKA

BEAVER CITY
Grace Brethren Church (35) Corner of 12th and "0" Sts. (**Mailing address:** P.O. Box 180, 68926)
(Tel. 308/268-5821)
Evelyn Keezer (Tel. 308/268-4950)

NEW JERSEY

HOPE (Larry Gegner)
Grace Brethren Church of Hope (23)
One-half mile south of Hope on Rt. 519 (**Mailing address:** P.O. Box 490, 07844)
(Tel. 908/459-4876)
Stanley M. Dick, P.O. Box 167

NEW MEXICO

CEDAR HILL NAVAJO GRACE BRETHREN CHURCH (20) (Tully Butler)
c/o Grace Brethren Navajo Ministries, Counselor, 87018
(Tel. 505/568-4454)

DAY MESA GRACE BRETHREN CHURCH (11)
(Johnson Chiquito)
c/o Grace Brethren Navajo Ministries
Counselor, 87018
(Tel. 505/568-4454)

TAOS (Robert Salazar)
First Brethren Church of Taos (180)
Corner of Pandos and Witt Rds. (1 mile eas on Raton Rd.) (**Mailing address:** P.O. Drawer 1068, 87571)
(Tel. 505/758-3388)
Lindy Valerio, P.O. Box 672, Ranchos de Taos, 87557 (Tel. 505/758-3238)

NEW YORK

SARATOGA SPRINGS (Dale Jenks)
Grace Brethren Church of Saratoga Springs (46)
Meeting in the Tupperware Bldg., Rt. 50, ½ mile North of Ballaston Spa) (**Mailing address:** 2 Lindsay Hill Rd., Gansevoort, 12831)
(Tel. 518/695-3776)
Len Kellogg, P.O. Box 547, Stillwater, 12170 (Tel. 518/664-8894)

OHIO

AKRON (Stephen R. Cisney)
Ellet Grace Brethren Church (190)
530 Stetler Ave., 44312
(Tel. 216/733-2520)
Bill Ankeny, 593 Herbert Rd., 44312
(Tel. 216/733-4325)

AKRON (Jim Hostetler)
Fairlawn Grace Brethren Church (153)
754 Ghent Rd., 44333-2632
(Tel. 216/666-8341)
Debbie Kear, 2633 Sourek Rd.
(Tel. 216/867-9478)

ANKENYTOWN (Don Farner)
Ankenytown Grace Brethren Church (154)
20601 Old Mansfield Rd., Bellville, 44813 (4½ miles N.E. of Fredericktown on State Route 95)
(Tel. 614/694-6936)
Mrs. Darlene Smith, 8491 Yankee St., Fredericktown, 43019

ASHLAND (Daniel Allan)
Grace Brethren Church (613)
1144 W. Main, 44805
(Tel. 419/289-8334)
Mrs. Leona Miller, 952 St. Rt. 511 North, R. 3 (Tel 419/289-7657)

ASHLAND (C. Dean Risser)
Southview Grace Brethren Church (129)
810 Katherine Ave., 44805
(Tel. 419/289-1763)
Susan Howman, 1629 SR 603, R. 1
(Tel. 419/289-0749)

BOWLING GREEN (Oscar Stroede)
Grace Brethren Church (50)
121 S. Enterprise St., 43402
(Tel. 419/352-6635)
Terry Lawrence, 229 E. Merry
(Tel. 419/353-7482)

BROOKVILLE (Henry C. Mallon)
Brookville Grace Brethren Church (282)
12152 Westbrook Rd. (**Mailing address:** P.O. Box 9, 45309-0009)
(Tel. 513/833-5562)
Eileen Faulkner, church address

CAMDEN (Elgin L. Green)
Grace Brethren Church (24)
96 W. Central Ave., 45311
(Tel. 513/452-1290)
Mrs. Frank (Penny) Brewster, 2170 Painter Pl., Miamisburg, 45342
(Tel. 513/847-8480)

CANTON (Terrance Taylor)
Grace Brethren Church (245)
6283 Market Ave. N., 44721
(Tel. 216/499-3818)
Mrs. Jan Elliott, 1001 Oneida Trail, Hartville, 44632 (Tel. 216/877-3785)

CENTERVILLE (Greg Ryerson)
Centerville Grace Brethren Church (104)
410 E. Social Row Rd., 45458
(Tel. 513/885-2029)
Bill Starrett, 1678 Sioux Dr., Xenia, 45385
(Tel. 513/372-5446)

CINCINNATI (Michael Clapham)
Grace Brethren Church
P.O. Box 388, Loveland, 45140
(Tel. 513/683-6246)
Jeff Seebohm, 9016 Reading Rd., Cincinnati, OH 45215
(Tel. 513/554-1018)

CLAYTON (Darryl Ditmer)
Clayton Grace Brethren Church (63)
Box 9, 45315 (Salem and Kimmel Rd.)
(Tel. 513/836-1689)

COLUMBUS (Kenneth Brown)
East Side Grace Brethren Church (352)
7510 E. Broad St., Blacklick 43004 (3 miles east of I-270)
(Tel. 614/861-5810)
Millie Hedges, 2100 Birchwood Dr., 43068
(Tel. 614/866-3337)

COLUMBUS (James L. Custer)
Grace Brethren Church of Columbus (2,696)
8225 Worthington-Galena Rd., Westerville, 43081 (**Mailing address:** 6675 Worthington-Galena Rd., Worthington, 43085)
(Tel. 614/888-7733)
(Fax: 614/888-1258)
Darwin Jones, 1069 Jobar Ct., Westerville, 43081

COLUMBUS, N.E. (Will Marling)
Rocky Ridge Grace Brethren Church
P.O. Box 218, New Albany, OH 43054
(Tel. 614/855-3558)

COLUMBUS (Tony Webb)
Southwest Grace Brethren Church (66)
3150 Demorest Rd. (SDA church next to Beulah Park, west of Grove City)
(**Mailing address:** Tony Webb, 3804 Devton Dr., 43228)
(Tel. 614/871-5167)

COLUMBUS (Howard Stouffer)
Trinity Grace Brethren Church (257)
1712 Courtright Rd., 43227
(Tel. 614/236-0616)
Jenny McAllister, 3029 Deepwood Dr.
(Tel. 614/864-4616)

COOLVILLE (George Horner)
Grace Brethren Church (30)
Seminary and Rock Sts. (off Routes 50 and 7 between Athens and Belpre) (**Mailing address:** Box 235, 45723)
(Tel. 614/667-3710)
Shirley Bowman, R. 1, Box 27A

COVINGTON (Don Staley)
Friendship Grace Brethren Church (63)
5850 St. Rt. 41 West, 45318
(Tel. 513/473-2128)
Virginia Peters, 4666 St. Rt. 41 West
(Tel. 513/473-2667)

CUYAHOGA FALLS (Walter Malick)
Grace Brethren Church (26)
1736 E. Bailey Rd., 44221
(Tel. 216/923-8203)

DANVILLE (Albert E. Hockley)
Grace Brethren Church (17)
302 E. Ross St. (**Mailing address:** P.O. Box 509, 43014)
(Tel. 614/599-6467 or 614/599-6350)

DAYTON (Brian L. White)
Basore Road Grace Brethren Church (176)
5900 Basore Rd., 45415
(Tel. 513/837-3747)
Sylvia Koeller, 335 Leisure Dr., Brookville, 45309

DAYTON (Robert Poirier)
Calvary Grace Brethren Church of Dayton (31)
2000 Catalpa, (**Mailing address:** 3912 Bradwood Dr., 45405)
(Tel. 513/277-5900)
Ann Felkley, 1010 Taywood Rd., No. 402, Englewood, 45322 (Tel. 513/822-2223)

DAYTON (G. Forrest Jackson)
First Grace Brethren Church (303)
2624 Stonequarry Rd., 45414
(Tel. 513/890-6786)
Mrs. Roy Trissel, church address

DAYTON
Grace Community Church of Huber Heights (197)
5001 Fishburg Rd., 45424
(Tel. 513/233-4324)
Linda K. Penn, 7456 Elru Dr., 45415
(Tel. 513/832-3778)

DAYTON (Tad K. Hobert)
North Riverdale Grace Brethren Church (105)
4101 N. Main St., 45405
(Tel. 513/274-2187)
Mrs. Sally Blades, 203 W. Main St., Medway, 45341 (Tel. 513/849-6249)

DELAWARE (Jeffrey A. Gill)
Grace Brethren Church (161)
375 Hills-Miller Rd., 43015
(Tel. 614/363-3613)
Mrs. Jennie Ecker, 9090 Ashley Rd., Ashley, 43003

DUBLIN (Terry Hofecker)
Northwest Chapel Grace Brethren Church (142)
6700 Rings Rd., (**Mailing address:** P.O. Box 1234, 43017)
(Tel. 614/761-0363)
(Fax: 614/761-7922)
Susan Fearon, church address and telephone

ELYRIA (Jeff Brown)
Spring Valley Grace Brethren Church (45)
1305 Nash Ave., 44035
(Tel. 216/366-0755)
Nancy Brenneman, 115 Oak St.
(Tel. 216/322-8340)

ENGLEWOOD (James F. Hunt, Jr.)
Englewood Grace Brethren Church (77)
307 W. Wenger Rd., 45322
(Tel. 513/836-1467)

FINDLAY
Findlay Grace Brethren Church (102)
209 Lexington Ave., 45840
(Tel. 419/422-8148)
Tom Cornwell, 945 Bernard Ave.

FREMONT (Craig Snyder)
Grace Brethren Chapel (75)
1611 North St., 43420
(Tel. 419/332-8190)
Melissa Esker, 1355 Buckland Ave.,
(Tel. 419/332-4937)

FREMONT (J. Ward Tressler)
Grace Brethren Church (313)
900 Smith Rd., 43420
(Tel. 419/332-2623)
Judy Loudenslager, 15 Crockett Dr., Clyde 43410
(Tel. 419/547-7290)

GALION (Russ Simpson)
Grace Brethren Church (87)
1055 Winchester Rd., 44833
(Tel. 419/468-6848)
Phyllis Ricker, 529 Grove Ave., Galion, O 44833 (Tel. 419/468-7677)

HOMERVILLE (James Sollenberger)
Grace Brethren Church (158)
8156 Firestone Rd., 44235
(Tel. 216/625-3304)
Nancy Lilly, 10259 Spencer Rd, West Salem, 44287

KETTERING (Daniel Grabill)
Calvary Grace Brethren Church (70)
2850 E. Dorothy Ln., 45420
(Tel. 513/293-5822)
Mrs. Lori Wolf, 2911 Kenmore, Dayton, 45420 (Tel. 513/253-2944)

LEXINGTON (Dave Atkins)
Grace Brethren Church (170)
215 W. Main St., (**Mailing address:** P.O. Box 3009, 44904)
(Tel. 419/884-2687)
Mrs. Edna Wirick, R. 9
(Tel. 419/884-2140)

LIMA (Brad Lambright)
Grace Brethren Church of Lima (32)
1812 University Blvd., 45805
(Tel. 419/225-5636)
Mary Hurley (Tel. 419/228-2459)

LONDON (K. Howard Immel)
Grace Brethren Church (64)
715 St. R. 42W (**Mailing address:** P.O. B 446, 43140)
(Tel. 614/852-4761)
Marzanna Krupp, P.O. Box 266
(Tel. 614/852-5272)

MACEDONIA/Cleveland (Ronald Boehm)
Western Reserve Grace Brethren Church (70)
1066 E. Aurora Rd., 44056
(Tel. 216/342-0755 or 216/467-7436)
Sharon Hamad, 404 Blue Jay Trail, Macedonia, OH 44056
(Tel. 216/650-2779)

MANSFIELD (Gene Witzky)
Cornerstone Grace Brethren Church (49)
500 Logan Rd., (Meeting at the Mansfield Christian School) (**Mailing address:** 381 Fox Rd., Lexington, 44904)
(Tel. 419/884-0692)
Donald Terry, 130 LaSalle St., 44906
(Tel. 419/529-8531)

MANSFIELD (J. Hudson Thayer)
Grace Brethren Church (243)
531 Marion Ave., 44903 (corner of Marion and Forest)
(Tel. 419/522-3941)
Mrs. Joyce Hupp, 1711 Emerson Dr., 44904

MANSFIELD (Robert Russell)
Woodville Grace Brethren Church (161)
580 Woodville Rd., 44907
(Tel. 419/524-8552)
Mrs. Stanley Petras, 210 Malone Rd.
Tel. 419/522-8821)

MARION (John Jones)
Grace Brethren Church (50)
2813 Gooding Rd., 43302
(Tel. 614/382-6270)
Bob Gliem, 257 Superior St.
(Tel. 614/382-6549)

MEDINA (Stanley Nairn)
Grace Brethren Church (54)
Office: 790 W. Lafayette Rd., 44256; Meeting at YWCA, 4046 Medina Rd.
(Tel. 216/723-0040)
Gwynetta High, 7121 Stone Rd., 44256
(Tel. 216/723-4290)

MIDDLEBRANCH (Robert E. Divine)
Grace Brethren Church (182)
2911 William St., N.E. (**Mailing address:** P.O. Box 43, 44652)
(Tel. 216/499-6691)
Mrs. Mona Collins, 3363 Kinsley Dr., N.E. Hartville, 44632
(Tel. 216/877-2037)

MIFFLIN (Mike Ostrander)
Mifflin Grace Brethren Church (80)
1149 CR 30A, 44805
(Tel. 419/368-3580)
Rich Foote, 763 CR 30A, R. 6, Ashland, 44805 (Tel. 419/368-8442)

MILLERSBURG (Charles G. Thornton)
Grace Brethren Church (44)
Meeting in a church about 4 miles east on S.R. 39 (**Mailing address:** P.O. Box 202, 44654) (Tel. 216/674-1228)
Mrs. Dorothy Peppler, 9301 CR 292
(Tel. 216/674-0290)

MINERVA (Galen W. Wiley)
Minerva Grace Brethren Church (63)
22797 Ellsworth Ave., 44657
(Tel. 216/868-6700)
Mrs. Marilyn Christen, 16395 Marvindale Dr., S.E., 44657
(Tel. 216/868-6726)

MOUNT VERNON (John E. Bryant)
Grace Brethren Church in Mt. Vernon (22)
12426 Old Mansfield Rd., Mount Vernon, 43050 (Tel. 614/392-4253)
Martha Jacobs, 6361 Crouch Rd.
(Tel. 614/397-3074)

NORTON (Robert P. Combs)
Grace Brethren Church of Norton (232)
3970 Cleveland - Massillon Rd., 44203
(Tel. 216/825-6291)
Winifred McCune, 1111 Kenmore Blvd., Akron, 44314 (Tel. 216/745-2937)

ORRVILLE (Keith Merriman)
Orrville Grace Brethren Church (168)
2200 Paradise Rd., 44667
(Tel. 216/683-3526)
Mrs. Kathy Sowards, 5634 N. Crown Hill Rd. (Tel. 216/684-2163)

PATASKALA
Grace Brethren Church of Licking County (103)
3517 Headley's Mill Rd., 43062
(Tel. 614/927-6543)
Peggy Giffin, 309 Poplar St.
(Tel. 614/927-4318)

POWELL (Jeff A. Carroll)
Sunrise Grace Brethren Church (4)
P.O. Box 388, (Meeting Place: 284 S. Liberty St.)
(Tel. 614/841-9999)

RITTMAN (Bud Olszewski)
Grace Brethren Church (209)
44 S. First St., 44270
(Tel. 216/925-3626)
Joan Anderson, 153 Douglas Dr.
(Tel. 216/927-2496)

STERLING (Robert Moeller)
Grace Brethren Church (56)
14960 Seville Rd., 44276
(Tel. 216/769-3078)
Laura Young, 9116 Geyer Chapel Rd., Creston, 44217

TOLEDO (Stephen Miller)
Maumee Valley Grace Brethren Church (61)
8715 Garden Rd., Maumee, 43537
(Tel. 419/867-9339)
Sherrill Chalfant, 8715 Garden Rd., Maumee, 43537

TOLEDO (W. Ray Miller)
Toledo Grace Brethren Church (12)
3002 Dorr St., 43615
(Tel. 419/536-3284)
Betty J. Miller, 4860 Catalina Dr., 43615
(Tel. 419/537-0175)

TOLEDO (John Fahrbach)
Trinity Grace Brethren Church
4035 Williston Rd., Northwood, 43619
(Tel. 419/698-2201)
Michele Mariano (Tel. 419/697-0759)

TROTWOOD (Charles E. Lawson)
Grace Brethren Church (119)
12 Strader Dr., 45426 (across from Trotwood-Madison High School)
(Tel. 513/854-2521)
Mrs. Ruth Garber, 1590 Raymond Dr., Tipp City, 45371 (Tel. 513/667-1975)

TROY (Clair Brickel)
Grace Brethren Church (52)
527 N. Market St., 45373
(Tel. 513/335-1852)
Kathy Booker, 990 Lee Ave.
(Tel. 513/339-3263)

UNION (Stephen Peters)
Community Grace Brethren Church (433)
7260 S. State Rt. 48, 45322
(Tel. 513/698-4048)
Richeline Prim, 950 S. Johnson Rd., Ludlow Falls, 45339
(Tel. 513/676-8733)

VANDALIA (Everett Caes, Interim)
Vandalia Grace Brethren Church (20)
810 Larry Ave., 45377
(Tel. 513/898-8222)
Roger Crist, 219 Dellsing Dr.
(Tel. 513/890-1496)

WEST ALEXANDRIA (Percy Miller)
Grace Brethren Community Church (42)
3110 U.S. 35E (**All mail to pastor:** 213 Marilee Dr., New Lebanon, OH 45345)
(Tel. 513/687-2987)
Mrs. Dorothy McMurray, 2948 Rt. 35 E., West Alexandria, OH 45381
(Tel. 513/456-5688)

WILLOUGHBY (Joe Cosentino)
Lake County Grace Brethren Church (14)
P.O. Box 148, 44094
(Tel. 216/975-9844)

WOOSTER (Robert D. Fetterhoff)
Grace Brethren Church (787)
1924 Burbank Rd., 44691
(Tel. 216/264-9459)
Mrs. Glenn Moore, church address
(Tel. 216/345-7470)
(Fax: 216/264-7016)

OREGON

ALBANY (Delane Miller)
Grace Brethren Church (23)
801 S.E. Ermine, 97321
(Tel. 503/926-1836)
JoAnn Aldrich, 464 SE 30th Ave.
(Tel. 503/926-6690)

BEAVERTON (A. Duane Jones)
Grace Brethren Church (60)
980 N.W. 180th St., 97006 (corner of 180th and Walker Rd.)
(Tel. 503/645-7471)
Barbara Gilgan, 450 N.E. Edison, Hillsboro 97123 (Tel. 503/640-4187)

TROUTDALE
Grace Brethren Church (25)
27938 S.E. Stark St. 97060
(Tel. 503/666-6146)
Mrs. Brenda Sumida, 4612 SE 5th, Gresham, OR 97080
(Tel. 503/665-3953)

PENNSYLVANIA

ALEPPO (David Lund)
Aleppo Brethren Church (53)
P.O. Box 66, 15310
(Tel. 412/685-5190) or 412/685-5360)
Vickie Long, R.D. 1 Box 122, Wind Ridge PA 15380 (Tel. 412/685-5128)

ALTOONA (Barry L. Rowe)
First Grace Brethren Church (80)
2934 Maple Ave., 16601
(Tel. 814/942-7642)
Joanne Beach (Secy.), 309 E. Bell Ave., 16602 (Tel. 814/942-9584)

ALTOONA (Timothy Waggoner)
Grace Brethren Church (87)
Broadway and 15th Ave. (Juniata), 16601
(Tel. 814/942-8861)
Mrs. Ruth Swartz, 204 25th Ave.
(Tel. 814/943-4606)

ARMAGH (Norris B. Mason)
Valley Grace Brethren Church (94)
Junction of Routes 56 and 22 (**Mailing address:** Box 178, 15920)
(Tel. 814/446-6685)
Sherry Fritz, R. 1, Box 85, Homer City, 15748 (Tel. 814/446-6680)

AVIS (James Snavely)
Tiadaghton Valley Grace Brethren Church (89)
P.O. Box 299, 17721
(Tel. 717/753-3275)
Mrs. Kathie Mitchell, P.O. Box 345,
(Tel. 717/753-3239)

BETHLEHEM (Larry Humberd)
Lehigh Valley Grace Brethren Church (66)
580 Bridle Path Rd., 18017
(Tel. 215/868-0004)
Mrs. Joan Ross, 630 N. Sherman St., Allentown, 18103
(Tel. 215/820-0844)

BLAIN (Dennis Huratiak)
Sherman's Valley Grace Brethren Church (26)
South Main St., (**Mailing address:** P.O. Box 147, 17006)
(Tel. 717/536-3676)
Tammy Sue Strube, 18 Pine Tree Ln., Shermansdale, 17090
(Tel. 717/582-7031)

BOSWELL (Mike Lookenott)
Laurel Mtn. Grace Brethren Church (52)
R. 2, Box 121-A, 15531 (One mile north of Jennerstown on Rt. 985)
(Tel. 814/629-5545)
Dale Moon, R. 1 (Tel. 814/629-7268)

CHAMBERSBURG (David Manges)
Grace Brethren Church (64)
315 S. Edwards Ave., 17201
(Tel. 717/264-3767)
Mrs. Barbara Poe, church address

CONEMAUGH (Thomas E. Goossens)
Conemaugh Grace Brethren Church (54)
Corner of Second and Oak Sts. (**All mail** to 115 Oak St., 15909)
(Parsonage Tel. 814/539-5333)
Mrs. William Gillespie, 278 Ross Ln. 15909-1989 (Tel. 814/322-4558)

DILLSBURG (Warren E. Tamkin)
Hope Grace Brethren Church (130)
P.O. Box 275, 17019 (One mile east on Old York Rd.) (Tel. 717/432-5332)
Michael Doutrich, 46 S. Baltimore St., 17019 (Tel. 717/432-3231)

DUNCANSVILLE (John E. Gregory)
Leamersville Grace Brethren Church (152)
14 Donnertown Ln., 16635 (Four miles south of Duncansville on old U.S. Rt. 220) (Tel. 814/695-3739)
Mrs. Betty Gregory, 14 Donnertown Ln., Duncansville, 16635
(Tel. 814/695-3739)

ELIZABETHTOWN (Daniel Eshleman)
Grace Brethren Church (241)
305 Anchor Rd., 17022
(Tel. 717/367-1281)
Mrs. Carol Barger, 971 Hillside Ave.
(Tel. 717/367-3755)

EPHRATA (Mark E. Saunders and Robert D. Kern)
Ephrata Area Grace Brethren Church (126)
62 Hahnstown Rd. (**All mail to:** P.O. Box 144, 17522-0144)
(Tel. 717/738-1109)
Mrs. Glenn Burkholder, 513 N. Farmersville Rd. (Tel. 717/859-2240)

EVERETT (Stephen Jarrell)
Community Grace Brethren Church (137)
P.O. Box 63, Rt. 26 N., Everett, 15537-0063
(Tel. 814/652-5405)
Lillianne Mountain, HCR 6, Box 46

EVERETT (John Townsend)
Everett Grace Brethren Church (129)
14 W. Main, 15537
(Tel. 814/652-2811)
Charlie Wright, 121 Locust Dr.,
(Tel. 814/652-2840)

GREENCASTLE (Alan Clingan)
Conococheague Grace Brethren (20)
Meeting at 112 E. Baltimore St., (**Mailing address:** P.O. Box 604, 17225)
(Tel. 717/597-1663)

HARRISBURG (Carroll Bingaman)
Melrose Gardens Grace Brethren Church (133)
2205 Swatara St., 17104
(Tel. 717/238-4186)
Shirley Winter, 998 Pieffers Ln., 17109
(Tel. 717/564-6536)

HATBORO (William Kolb-Interim)
Suburban Grace Brethren Church (28)
749 W. County Line Rd. 19040
(Tel. 215/675-5818)
Paul Anthony, (Tel. 215/659-4130)

HOLLIDAYSBURG (Larry Sowers)
Vicksburg Grace Brethren Church (117)
R. 1, Box 555, 16648 (Four miles south of Hollidaysburg, off Rt. 36 at Brooks Mill)
(Tel. 814/695-4240)
Mrs. Paul Magill, R. 1, Box 533
(Tel. 814/695-2191)

HOPEWELL (Melvin Van Orman)
Grace Brethren Church of Hopewell (65)
Rt. 26 (two miles south of Hopewell)
(**Mailing address:** 350 Route 36 South, Duncansville, 16635)
(Tel. 814/695-3855)
Mrs. Dolores Van Orman, 350 Route 36 South, Duncansville, 16635

JENNERS (Max DeArmey)
Jenners Grace Brethren Church (100)
15546 (Rt. 601 south of Rt. 30)
(Tel. 814/629-9105)
Mrs. Delores Flanigan, Box 88
(Tel. 814/629-9471)

JOHNSTOWN (Craig Manges)
Geistown Grace Brethren Church (115)
730 Sunberry St., 15904
(Tel. 814/266-9170)
James Vogel, P.O. Box 84, Windber, PA 15963

JOHNSTOWN
Johnstown Grace Brethren Church (147)
535 Napoleon St., 15901
(Tel. 814/539-7815)
Thomas McCreary, 529 Robb Avenue, 15901 (Tel. 814/539-0072)

JOHNSTOWN (Stephen Blake)
Pike Grace Brethren Church (215)
R. 6, Box 185, 15909 (old Rt. 22 at Mundy's Corner)
(Tel. 814/749-8721)
Nancy Wozniak, R. 1, Box 233, Mineral Point, 15942 (Tel. 814/322-4983)

JOHNSTOWN (H. Don Rough)
Riverside Grace Brethren Church (240)
R. 4, Box 61A, 15905
(Tel. 814/479-2525)
Mrs. Nancy Krumbine, R.D. #3, Box 160, Holsopple, PA 15935
(Tel. 814/288-4369)

JOHNSTOWN (Ron Carnevali)
Singer Hill Grace Brethren Church (148)
R. 8, Box 121, 15909 (on Rt. 271, 2 miles south of Rt. 22 and Mundy's Corner)
(Tel. 814/322-4376)
Opal Stouffer, 202 Ash St., Parkhill, 15945
(Tel. 814/539-3281)

KITTANNING (Richard H. Cornwell)
Grace Brethren Church of West Kittanning (265)
215 Arthur St., 16201
(Tel. 412/543-4019)
Sharon Hooks, R. 5, 424-A
(Tel. 412/543-4030)

KITTANNING (Robert L. Burns)
North Buffalo Grace Brethren Church (128)
R. 4, Box 39, 16201
(Tel. 412/763-7871)
Cindy Burns, R. 4
(Tel. 412/545-2702)
(Fax: 412/763-FAXX)

LANCASTER (Jonathan Tompkins, Jr.)
Grace Brethren Church of Greater Lancaster (104)
911 Rohrerstown Rd., 17601
(Tel. 717/397-9991)
Mrs. Ruth Ebersole, 617 Janet Ave.
(Tel. 717/397-6400)

LANCASTER (John F. Smith)
Southern Lancaster Grace Brethren Church (149)
300 Willow Valley Square, 17602
(Tel. 717/464-2782)
Nancy Nelson, P.O. Box 293, Willow St., 17584 (Tel. 717/394-6637)

LISTIE (Ronzil Jarvis)
Listie Grace Brethren Church (115)
P.O. Box 111, 15549 (3 miles north of Somerset on Rt. 281, 1 mile east off Rt 281) (Tel. 814/443-2365)
Mrs. Sallie Graham, R. 1, Friedens, 15541

LITITZ (Jerry R. Young)
Grace Brethren Church of Lititz (571)
501 W. Lincoln Ave., 17543
(Tel. 717/626-2155)
Joan Dombach, 230 Reifsnyder Rd.
(Tel. 717/626-6537)

MANHEIM (Rick Clark)
Manheim Grace Brethren Church (92)
333 E. High St., 17545
(Tel. 717/665-2334)
Cynthia Clark, 64 Crescent Dr.
(Tel. 717/664-2986)

MARTINSBURG (James Laird)
Martinsburg Grace Brethren Church (423)
Mulberry and State Sts., 16662
(Tel. 814/793-2513)
Mrs. Gail Bridenbaugh, R. 1, Box 718,
(Tel. 814/793-3911)

MEYERSDALE
Meyersdale Grace Brethren Church (275)
112 Beachley St., 15552 (on U.S. 219)
(Tel. 814/634-5980)
Mrs. Joanne Berkley, 240 High St.
(Tel. 814/634-5083)

MEYERSDALE (Albert Valentine)
Summit Mills Grace Brethren Church (133)
R.R. 1, 15552 (West of Meyersdale, 3 miles) (Tel. 814/634-8200)
Mary Sgaggaro

MILROY (Doug Sabin)
Milroy Grace Brethren Church (80)
Taylor Dr., Taylor Park, Reedsville,
(**Mailing address:** 99 Taylor Dr., Reedsville, 17084)
(Tel. 717/667-6031)
Mrs. Vivian Hosterman, 136 Center St., 17603 (Tel. 717/667-2652)

MONTGOMERYVILLE (David Allem)
New Life Community Grace Brethren Church
P.O. Box 571, 18936
(Tel. 215/723-8990)

URRYSVILLE
Grace Brethren Church (12)
Meeting at 1010 Corporate Dr., Export, (**Mailing address:** Murry Corporate Park-Suite E, 1010 Corporate Dr., Export, 15632
(Tel. 412/733-5133)
Lee Knavel, 6 Timber Trail, Greensburg, 15601 (Tel. 412/836-0986)

YERSTOWN (Luke E. Kauffman)
Myerstown Grace Brethren Church (860)
430 E. Lincoln Ave., (**Mailing address:** P.O. Box 409, 17067)
(Tel. 717/866-5704, Fax 717/866-5707)
Sherrie Stohler, 18 S. Fairlane Ave.
(Tel. 717/866-4010)

EW HOLLAND (Roy Roberts)
Grace Brethren Church (215)
415 S. Kinzer Ave., 17557
(Tel. 717/354-9229)
Mrs. Dotty Smith, 225 W. Spruce St.
(Tel. 717/354-8205)

ALMYRA
Grace Brethren Church (65)
799 Airport Rd., 17078
(Tel. 717/838-5447)
Mrs. Margaret Allebach, R. 3, Box 370
(Tel. 717/838-3899)

HILADELPHIA (Jim Brown)
Crossroads Grace Brethren
4216 Levick St., 19135-3110, (Meeting Place: 6201 Keystone St. at Robbins Ave.) (Tel. 215/332-0189)

HILADELPHIA (Michael Brubaker)
First Grace Brethren Church (148)
648 Knorr St. (at Oxford Ave.), 19111-4706
(Tel. 215/745-2799)
Mrs. April Johnson, 1059 Tyson Ave.
(Tel. 215/742-9076)

HILADELPHIA (Steve Makofka)
Liberty Grace Brethren (15)
2314 E. York St., 19125
(Tel. 215/426-2242)

HILADELPHIA
Third Brethren Church (39)
Ella and Tioga Sts. (**All mail** to 204 E. Tioga St. 19134)
(Tel. 215/423-8047)
Helen Bothwell, 617 W. Elkins Ave., 19120
(Tel. 215/424-2215)

OYERSFORD (Kenn Cosgrove)
Tri-County Grace Brethren Church (32)
(**Mailing address:** P.O. Box 328, 19468-0328) (Tel. 215/326-5684)
Monica Tyson, 1117 W. Bridge St., Spring City, 19475 (Tel. 215/948-8927)

SAXONBURG (Chet Sparzak)
Bible Church of Ivywood
174 Ivywood Rd., 16056
(Tel. 412/244-8093)

SOMERSET (Bob Parker)
Grace Brethren Church of Somerset (80)
R. 3, Felgar Rd., South Williamsport, 15501
(Tel. 814/445-8645)

SOUTH WILLIAMSPORT (David Miller)
Grace Brethren Church
R. 4, Box 181, Jersey Shore, PA 17740

STATE COLLEGE (Larry Edwards)
Happy Valley Community Grace Brethren Church (11)
P.O. Box 498, 16804
(Tel. 814/234-8631)
David Troutman, RD #2, Box 123, Petersburg, PA 16669

STOYSTOWN (Larry R. Weigle)
Reading Grace Brethren Church (45)
R. 3, 15563 (Rt. 281, 9 miles north of Somerset)
(Tel. 814/893-5422 - Pastor's Number)
Mrs. Virginia Barron, R. 2

TELFORD (Tim Boal)
Penn Valley Grace Brethren Church (278)
320 N. Third St., 18969
(Tel. 215/723-5890)
Alma Bergey, 590 Pioneer Circle, Harleysville, PA 19438
(Tel. 215/256-1937)

TREMONT (Jim Jackson)
Echo Valley Grace Brethren Church (86)
17 Birch St., 17981
(Tel. 717/695-2136)

UNIONTOWN (True L. Hunt)
Grace Brethren Church (195)
Grace Ln., 15401 (off Derrick Ave.)
(Tel. 412/437-3401)
Mrs. Gilbert Ferree, 713 Morgantown Rd.
(Tel. 412/437-6121)

WASHINGTON (Richard H. Battis, Sr.)
Grace Brethren Church (92)
4 Waynesburg Rd., 15301
(Tel. 412/225-8203)
Mrs. Pauline Minnear
(Tel. 412/222-1265)

WAYNESBORO (Roger K. Myers)
Grace Brethren Church (159)
250 Philadelphia Ave., 17268
(Tel. 717/762-5826)
Mrs. Joyce Fitz, 16 S. Grant
(Tel. 717/762-6907)

WRIGHTSVILLE (Leslie D. Nutter)
Susquehanna Grace Brethren Church (93)
6694 Sunrise Ln., 17368
(Tel. 717/252-1233)

YORK (Daniel White)
Grace Brethren Church (116)
661 N. Newberry St., 17404
(Tel. 717/843-7284)
Jacquelyn Aby, 1005 N. George St.
(Tel. 717/854-4005)

SOUTH CAROLINA

AIKEN (Steve W. Taylor)
Grace Brethren Church (206)
142 Talatha Church Rd., 29803
(Tel. 803/649-3967)
Ann Faugl, 1928 Huntsman Dr.
(Tel. 803/642-9881)
(Fax: 803/649-3967)

ANDERSON (Jim Taylor)
Grace Brethren Church (40)
1603 Whitehall Rd., 29625
(Anderson 178, exit off I-85)
(Tel. 803/224-7330)
David Broyles, 1537 Whitehall Rd.
(Tel. 803/231-7771)

TENNESSEE

JOHNSON CITY (Sherwood Durkee)
Grace Brethren Church (24)
803 Sunset Dr., 37604
(Tel. 615/282-5513)

TELFORD (Mike Wingfield)
Grace Brethren Church (137)
3337 Highway 11-E, 37690 (6 miles west of Jonesborough)
(Tel. 615/257-2880)
Mrs. Evelyn Henry, R. 6, Jonesborough, 37659 (Tel. 615/753-3855)

TEXAS

FORT WORTH (Lyle Sweeney)
Grace Fellowship Church
Meeting at 1244 Karla Dr., Hurst (**Mailing address:** 1209 Princess Ln., Hurst, 76053) (Tel. 817/282-6593)

LONGVIEW (John W. Mayes)
Grace Brethren Church (78)
800 Doyle St., 75601
(Tel. 903/753-4912 or 903/753-8133)
Joyce Roden, 135 Lincoln Way, 75603
(Tel. 903/643-3759)

McALLEN (Robert Soto)
McAllen Grace Brethren Church (10)
4206 N. 23rd St., 78504
(Tel. 210/686-5757)
Mrs. Bernice Intermill (acting secy.), R.1, Box 51, Lot 925, Alamo, 78516
(Tel. 210/783-7016)

VERMONT

IRASBURG (Scott M. Libby)
Grace Brethren Church (53)
Rt. 14, S. of Coventry near Jct. R. 5 and 1
(**Mailing address:** P.O. Box 41, Coventry, 05825
(Tel. 802/754-2363)
Monica Libby, church address

ISLAND POND (Robert Kulp)
Grace Brethren Church (49)
Rt. 105 (west of town) (**Mailing address:** P.O. Box 432, 05846)
(Tel. 802/723-6143)
Claude Marcoux (Tel. 802/723-5942)

VIRGINIA

ALEXANDRIA
(Note: See listing Temple Hills, MD)

BOONES MILL (Ralph Miller)
Grace Brethren Church (30)
State Rte. 739 (**Mailing address:** 5353 Starkey Rd. SW, Roanoke, 24014)
(Tel. 703/774-9293)
Mrs. Vivian Young (Tel. 703/334-5679

BUENA VISTA (Paul Fink)
First Brethren Church
100 E. 29th St., 24416
(Tel. 703/261-6425)

COVINGTON (Dan Gillette)
Grace Brethren Church (121)
2507 S. Carpenter Dr., 24426
(Tel. 703/962-9541)
Gary Malcom, 214 E. Trout St.
(Tel. 703/962-4360)

FORT VALLEY (Hugo Ronk)
Trinity Brethren Church (15)
Mrs. Ruth Corman, 112 North River Dr., Woodstock, 22664
(Tel. 703/459-5115)

LYNCHBURG (Bradley Kelley)
Grace Brethren Church (17)
Meeting at 100 Timberoak Ct., B-1
(**Mailing address:** P.O. Box 11272, 24506) (Tel. 804/237-5643)
Dorene Young, 101 Sailview Dr., Forest, 24551 (Tel. 804/525-5458)

RADFORD (Lester W. Kennedy)
Fairlawn Grace Brethren Church (83)
R. 4, Box 275, 24141
(Tel. 703/639-1245)
Arleta Boyd, 30 Brandon Rd.
(Tel. 703/639-0975)

RICHMOND (David Kowalke)
Fellowship Grace Brethren Church (30)
P.O. Box 29753, 23242-0753
(Tel. 804/360-GROW)

RICHMOND (Wayne L. Hannah)
Grace Brethren Church (122)
Robious and Cranbeck Rds., 23235
(Tel. 804/272-9000)
Robert Bryant, 2920 Bosham Ln., Midlothian, 23113

RINER (Carl D. Ratcliffe)
Riner Grace Brethren Church (72)
5780 Riner Rd. (**Mailing address:** P.O. Box 87, 24149)
(Tel. 703/382-7571)
Linda Snavely, 3794 Five Points Rd.
(Tel. 703/382-8394)

ROANOKE (Fred Devan)
Clearbrook Grace Brethren Church (111)
5922 Brethren Rd. (4 miles south of Rt. 419), 24014 (Tel. 703/774-1265)
Mrs. Ginny Meacham, 6454 Crowell Gap Rd. (Tel. 703/909-3516)

ROANOKE (G. Douglas Witt)
Garden City Grace Brethren Church (88)
3504 Bandy Rd., 24014
(Tel. 703/427-0103)
Margie Witt, 3528 Garden City Blvd., 24014
(Tel. 703/427-0576)

ROANOKE (Nathan Leigh)
Ghent Grace Brethren Church (181)
1511 Maiden Ln., S.W., 24015 (Wasena Ave. and Maiden Ln., S.W.)
(Tel. 703/345-2788)
Mrs. Sharon Walker, 812 Peck St., NW, 24017 (Tel. 703/986-0736)

ROANOKE (Don Eshelman)
Patterson Memorial Grace Brethren Church (191)
5512 Hollins Rd. (**Mailing address:** P.O. Box 7649, 24019)
(Tel. 703/362-0336)
Mrs Tanya Webster, 4714 Pennsylvania Ave., N.E.

ROANOKE (George Traub)
Washington Heights Grace Brethren Church (97)
3833 Michigan Ave., N.W., 24017
(Tel. 703/366-7040)
Jackie Pace, 2919 Neil Dr., N.W. 24019
(Tel. 703/562-0115)

SALEM (Ralph Morgan)
Wildwood Grace Brethren Church (79)
2222 Wildwood Rd., 24153 (Take exit 40 off I-81, turn left at stop sign)
(Tel. 703/387-3723)
Mrs. Loretta Kennedy, 1734 Pexton Ave.
(Tel. 703/986-0110)

TROUTVILLE (Charles L. Young)
Grace Bible Brethren Church (31)
1744 Stoney Battery Rd. (**Mailing address:** P.O. Box 367, 24175)
Mrs. Betty Dobbins, Little Catawba Rd., Box 353B (Tel. 703/992-3780)

WINCHESTER (Kim G. Robertson)
Blue Ridge Grace Brethren Church (141)
R. 4, Box 501-T (½ mile west of Ward's Plaza on Cedar Creek Grade), 22602
(Tel. 703/667-9399)
Don Gregory, R. 1, Box 157-A, Clearbrook, 22624 (Tel. 703/667-5035)

WINCHESTER (Richard Bell)
Grace Brethren Church (131)
645 Berryville Ave., 22601
(Tel. 703/662-6360)
Nancy Bell, 148 Silver Lake Ln., 22603
(Tel. 703/662-6189)

WASHINGTON

GOLDENDALE (Gregory M. Howell)
Community Grace Brethren Church (47)
1180 S. Roosevelt St., 98620
(Tel. 509/773-3388)
(Fax: 509/773-5554)
Mrs. Miriam Short, 2769 Hwy. 142
(Tel. 509/773-4146)

GRANDVIEW (Dwight Cover)
Grace Brethren Church (109)
1111 W. Third St., 98930
(Tel. 509/882-3439)
(Fax: 509/882-1479)
Rita Harper, 303 Avenue "D"
(Tel. 509/882-1479)

HARRAH (Charles H. Winter)
Harrah Grace Brethren Church (52)
3701 N. Harrah Rd. (**Mailing address:** P.O. Box 69, 98933)
(Tel. 509/848-2609)
(Fax: 509/848-2725)
Mrs. Carol Johnson, 9290 Branch Rd.
(Tel. 509/848-2661)

KENT (Jack Rants)
Grace Brethren Church of Kent (171)
11135 S.E. 232nd, 98031
(Tel. 206/854-4248)
Larraine Nystrand, 23224 100th Ave., S.E.
(Tel. 206/852-7475)

MABTON (Fenton McDonald)
Grace Brethren Church (66)
428 B Street (**Mailing address:** Box 216, 98935)
(Tel. 509/894-4477)
Mrs. Dianne Artz, P.O. Box 365
(Tel. 509/894-4266)

MAPLE VALLEY (Bob Gentzel)
Grace Bible Fellowship Grace Brethren Church (18)
Meeting at the Lake Wilderness Elem. Sch. 24216 Witte Rd. S.E. (**Mailing address:** P.O. Box 916, 98038)
(Tel. 206/432-1818)
Judy Miller, 25505 217th Ave. S.E.
(Tel. 206/432-3677)

PROSSER (Charlie Mitchell)
Community Grace Brethren Church (50)
1032 Sheridan Ave., 99350
(Tel. 509/786-1675)
Mrs. Alta Ball, R. 2, Box 2283-B
(Tel. 509/973-2781)

SPOKANE (George Christie)
Spokane Valley Grace Brethren Church (17)
E. 12407 16th Ave., 99216
(Tel. 509/924-9575)
Mary Roush, E. 2707 DeSmet, 99202
(Tel. 509/534-7359)

SUNNYSIDE (Ray Feather and Jack Peters, Jr.)
Grace Brethren Church (205)
Seventh and Franklin (**Mailing address:** P.O. Box 87, 98944)
(Tel. 509/837-6096)
Cindy Allen, 3671 Sheller Rd.
(Tel. 509/837-6152)

TOPPENISH (Greg Stamm)
Grace Brethren Church (57)
507 S. Juniper St., 98948
(Tel. 509/865-4007)
Jean Henricksen (Tel. 509/829-5364)

YAKIMA (J. Paul Brook)
Grace Brethren Church (29)
904 S. 26th Ave., 98902
(Tel. 509/453-3720)
Mrs. Earl Dekker, 3505 Emma Lane, 9080
(Tel. 509/248-0558)

WEST VIRGINIA

GRAFTON (Joseph E. Nass)
First Grace Brethren Church (110)
45 W. Saint Charles St., 26354
(Tel. 304/265-0043 or 265-0048)
Bonita Thorn, R. 1, Box 91, Lot 14
(Tel. 301/265-2131)

MARTINSBURG (Carl A. Baker)
Rosemont Grace Brethren Church (128)
117 S. Illinois Ave., 25401
(Tel. 304/267-6330)
Mrs. Mary Blair, 577½ Rock Cliff Dr.
(Tel. 304/267-8062)

PARKERSBURG (Richard Placeway)
Grace Brethren Church (94)
1610 Blizzard Dr., Rt. 14 S., 26101
(Tel. 304/422-5390)
Avis Lemley, church address

VIENNA
Community Grace Brethren Church (15)
(**Mailing address:** P.O. Box 5284, 26105)
Jennie Geibig, 25 Meadowcrest, Parkersbur
26101
(Tel. 304/422-7687)

WYOMING

CHEYENNE
First Brethren Church (12)
Meeting in homes (10 a.m.) Information: ca
307/632-0613 (**Mailing address:** P.O.
Box 5838, 82003)

Directory of Grace Brethren Ministers

List of ministers approved by District Conferences of the Fellowship of Grace Brethren Churches, giving me, address, telephone number, and church membership. Men listed are ordained, unless an "L" follows me, indicating licensed. Name in parentheses following minister is wife's first name.
Names marked with an asterisk (*) are names submitted by the National Fellowship of Grace Brethren inisters, indicating membership. Membership requirements are contingent on payment of annual dues. The list is for information purposes only and does not constitute official status. Its accuracy is dependent on information supplied to the Brethren Missionary Herald Co.

A

BSHIRE*, J. DONALD (Colleen)
R. 1, Box 84, Boones Mill, VA 24065
(Tel. 703/334-5798)
Retired

EBY*, JOHN M. (Joan)
3404 Kennedy Ln., Lot No. 233,
Waterloo, IA 50701
(Tel. 319/296-3331)
Denver, CO, church

HERN*, JERRY (Dottie)
1751 W. Citracado Pkwy. No. 235,
Escondido, CA 92029
Evangelism and Pulpit Supply
Simi Valley church

LLAN*, DANIEL (Holly)
1186 Twp. Rd. 1426, Ashland, OH 44805
(Tel. 419/289-8878)
Pastor, Grace Brethren Church

LLEBACH*, GERALD (Margaret)
R. 3, Box 370, Palmyra, PA 17078
(Tel. 717/838-5447)

LEM*, DAVID
47 Adams Ave., Souderton, PA 18964-1803
(Tel. 215/721-1930)
Pastor, New Life Community Grace Brethren
Church, Montgomeryville

TIG*, J. KEITH, D. MIN. (Vivian)
13755 E. Walnut, Whittier, CA
90602 (Tel. 213/693-8182)
Retired Missionary, Brazil
Pastor Emeritus, Grace Brethren Church of
Whittier

MUNDSON*, LOUIS (Madeline)
11535 Banff St., Eagle River, AK 99577
(Tel. 907/696-4654)
Assoc. Pastor, Greatland Grace Brethren
Church, Anchorage

ANDERSON*, R. DARRELL (L) (Irene)
7901 Mabry Mill Ct., Worthington, OH
43085
(Tel. 614/846-9677)
Delaware Grace Brethren Church

ANGLE*, ROY (L)
c/o Grace Brethren Foreign Missions,
P.O. Box 588, Winona Lake, IN 46590
Waynesboro, PA, church

ARENOBINE*, ROBERT D. (Joy)
7619 Regina Dr., Fort Wayne, IN 46815
(Tel. 219/493-2841)
Pastor, Grace Brethren Church

ARGUETA*, RODRIGO (Julie)
Adams 1721, Summit Hills, PR 00920
(Tel. 809/792-4466)
Pastor, Grace Brethren Church
Membership: Iglesia de Los Hermanos
Vivos en Cristo, Paramount, CA

ARNOLD*, MONROE (Claudia)
4627 N.W. 34th Terr., Basinger, FL 34972
(Tel. 813/763-7798)
Associate Pastor, Basinger Grace Brethren
Church

ARRINGTON, A. HAROLD (Dorothy)
2615 Ellet Ave., Apt. 5, Akron, OH
(Mailing address: 530 Stetler Ave.,
44312)
(Tel. 216/794-2752)

ASHMAN*, CHARLES H. (Frances)
1531 S. Cherry Creek Ln., Warsaw, IN
46580
(Tel. 219/267-5566)
Fellowship Coordinator - FGBC
Tel. 219/269-1269)
Winona Lake church

ASHMAN*, ROBERT A. (Bernice)
602 Chestnut, Winona Lake, IN 46590
(Tel. 219/267-7588)
Pastor, Columbia City, IN, Grace Brethren
Church

ATKINS*, DAVID (L) (Joyce)
97 Kimberwick Rd., Lexington, OH 44904
(Tel. 419/884-3259)
Pastor, Lexington Grace Brethren Church

AUSTIN*, GARY (Jean)
9390 W. Thompson Rd., Lake Odessa, MI 48849
(Tel. 616/693-3002)
Pastor, Grace Brethren Church

AUSTIN*, GORDON L. (Charlotte)
200 Sixth St., Winona Lake, IN 46590
(Tel. 219/269-2507;
office, 219/267-5161)
Technical Coordinator, Grace Brethren Foreign Missions
Winona Lake church

AVEY*, TOM (Sandra)
1419 Jerry Ln., Manheim, PA 17545-9351
(Tel. 717/664-2218)
Church Administrator, Grace Brethren Church, Lititz

B

BAER*, SAMUEL L. (L) (Betty Ann)
H. C. 62, Box 640, Dryhill, KY 41749
(Tel. 606/672-2520)
Pastor, Victory Mountain Grace Brethren Chapel

BAILEY*, STEVE (L) (Wilma)
Guamini 6498, 1875 Wilde, Buenos Aires, ARGENTINA
(Tel.(011-54) 1-254-1438)
Missionary, Argentina
Warsaw, IN church

BAKER*, CARL A. (Donna)
836 New York Ave., Martinsburg, WV 25401 (Tel. 304/263-2272)
Pastor, Rosemont Grace Brethren Church

BALL*, CHRISTOPHER (Marsha)
10773 W. 69th Place, Arvada, CO 80004
Pastor, Arvada church

BARLOW, BRUCE (L) (Christi)
104 5th St., Winona Lake, IN 46590
(Tel. 219/267-7286)
Assoc. Pastor, Winona Lake Grace Brethren Church

BARLOW, ROB (L)
2407 W. 7th St., Waterloo, IA 50702
Waterloo church

BARNHILL*, CHARLES W. (Lauretta)
63 Wallace Dr., Box 374, Lucas, OH 44843
(Tel. 419/892-3978)
Bradenton, FL, church

BATTIS*, RICHARD H., Sr. (Carolyn)
10 Waynesburg Rd., Washington, PA 1530
(Tel. 412/228-7412)
Pastor, Grace Brethren Church

BAUM*, F. ARCHER (Eileen)
7105 Arillo St., San Diego, CA 92111
(Tel. 619/277-4992)
Retired
San Diego church

BAUMAN*, PAUL R., D.D. (Irene)
809 Gordon St., Longview, TX 75603
(Tel. 903/758-8875)
Conference Speaker
Longview church

BEARINGER*, E. H. (L) (Elaine)
1200 Aurora Blvd., No. 150-B, Bradenton FL 34202
(Tel. 813/747-2324)
Pulpit Supply
Bellflower, CA, church

BEAVER*, S. WAYNE, D.D. (Dorothy)
P.O. Box 1531, McCall, ID 83638,
(Tel. 208/634-7403)
Professor Emeritus, Grace Schools
Winona Lake, IN, church

BECKER*, CHRISTIAN J. (L) (Marion)
301 14th St., Winona Lake, IN 46590
(Tel. 219/269-4457)
Annual Fund Director, Grace Schools
Warsaw church

BEESON*, JOSEPH (L) (Becky)
1109 S. Main St., West Milton, OH 4538
(Tel. 513/698-3458)
Union church

BEHRENS*, JAMES (Linda)
12200 Oxford Drive, La Mirada, CA 906
Pastor, Grace Brethren Church

BELCHER*, DAVID (Denise)
23831 Via de Gema Linda, Murrieta, CA 92562
(Tel. 714/677-2656)
La Verne church

BELL*, JAY (Jan)
110 Peachtree Ln., Winona Lake, IN 46
(Tel. 219/268-0445)
Church Relations Coordinator
Grace Brethren Foreign Missions
Winona Lake, IN church

BELL*, RICHARD E. (Nancy)
148 Silver Lake Ln., Winchester, VA 22
(Tel. 703/662-6189)
Pastor, Grace Brethren Church

ARTLETT, ROGER F.
825 N. Miami Ave., Sidney, OH 45365
(Tel. 513/498-7572)
Pastor, Grace Brethren Church

ELL, WILLIAM (Marilyn)
1449 Bellview Dr., Mansfield, OH 44905
(Tel. 419/589-7288)
Mifflin, OH church

ELOHLAVEK*, ROBERT (Lois)
239 Rosslyn Ave., Columbus, OH 43214
(Tel. 614/848-8456)
Columbus, OH Grace Brethren Church

ELTON*, JAMES O. Jr. (Sibylle)
Am Herrengarten 12,
W 7712 Blumberg, GERMANY
(Tel. (011-49) 7702-3562)
Missionary, Germany
Winona Lake, IN church

ENZIE*, MARK J. (L) (Trudy)
7330 Wendigo Rd., Grand Rapids, MN 55744-9131
(Tel. 218/327-0332)
Woodville, OH, church

ERKEMER*, CHARLES F. (L) (Margaret)
10331 Woodstead Ave., Whittier, CA 90603
(Tel. 301/947-1479)
Retired
La Mirada church

ETZ*, RUSSELL W. (Kay)
604 N. Main St., Leon, IA 50144
(Tel. 515/446-7397)
Pastor, Leon Brethren Church

ICKEL*, KENNETH (Doris)
312 6th St., Winona Lake, IN 46590
(Tel. 219/267-7253)
Asst. Prof. of Pastoral Ministries, Grace Theological Seminary
Leesburg church

NGAMAN*, CARROLL J. (Betty)
2231 Swatara St., Harrisburg, PA 17104
(Tel. 717/236-4909)
Pastor, Melrose Gardens Grace Brethren Church

TNER*, ROBERT O. (L) (Nona)
752 Summit Ave., Hagerstown, MD 21740
(Tel. 301/733-5084)
Missions Pastor, Hagerstown, Calvary church

AKE*, STEPHEN (Ruth)
R. 6, Box 185, Johnstown, PA 15909
(Tel. 814/749-8620)
Pastor, Pike Grace Brethren Church

BOAL*, TIMOTHY (Tammy)
703 Thornberry Dr., Harleysville, PA 19438
(Tel. 215/256-0399)
Pastor, Penn Valley Grace Brethren Church, New Holland, PA

BOEHM*, RONALD E. (Chery)
1410 Meadowlawn Dr., Macedonia, OH 44056
(Tel. 216/467-6123)
Pastor, Western Reserve Grace Brethren Church Macedonia

BOWLAND*, RON (Ruth)
R. 2, Peru, IN 46970
(Tel. 317/472-2368)
Pastor, Peru Brethren Church

BOWLIN*, DONALD (Glenna)
12801 Rose Crans Ave. Apt. 361, Norwalk, CA 90650
(Tel. 310/921-4212)
Pastor, Grace Brethren Church

BOWMAN*, EDWARD D.
Grace Village, P.O. Box 337, Winona Lake, IN 46590
(Tel. 219/372-6237)
Retired
Warsaw church

BOYER*, JAMES L. Th.D. (Velma)
308 Sunset Dr., Winona Lake, IN 46590
(Tel. 219/267-6769)
(Winter address: 800 E. 6th St., Englewood, FL 34223)
(Tel. 813/474-3303)
Professor Emeritus, Grace Schools
North Port, FL, church

BRICKEL*, CLAIR E. (Martha)
14319 Brookville-Pyrmont Rd., Brookville OH 45309
(Tel. 513/833-3630)
Pastor, Troy Grace Brethren Church

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NOTES

1993 District Conferences

Allegheny—Cumberland GBC; April 30 and June 1
Arctic—To be announced
Chesapeake—To be announced
East Central Florida—To be announced
Florida Suncoast—Palm Harbor GBC; February 27
Hawaii—Undetermined
Indiana—Osceola; April 30, May 1
Iowa-Midlands—Davenport GBC; June 11-12
Michigan—Hastings, MI; April 2-3
Mid-Atlantic—Chambersburg GBC; April 24
Mountain-Plains—Portis, KS; June 5-7
Nor-Cal—Micke Grove Park, Sacramento; July 10
Northcentral Ohio—Marion Ave. GBC, Mansfield, OH; March 20
Northeastern Ohio—Minerva GBC; April 24
Northern Atlantic—Messiah College, Grantham, PA; June 4-6
Northwest—Kent, WA; February 20-22
South Florida-Caribbean—To be announced
Southern—Marietta, GA
Southern California-Arizona—May 16
Southern Ohio—Centerville GBC; March 4 and 6
Southwest—Taos, June 4-5
Virginia—Fairlawn GBC, Radford, VA; April 2-3
Western Pennsylvania—Everett GBC; April 24

Future National Conferences

1993—**July 30-August 5**, Billings, Montana
1994—

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Brethren Missionary

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Volume 54, Number 12

December 15, 1992

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The Best of Seasons! The Good Time of the Year.

CHARLES W. TURNER

What a combination of holidays, and they offer the best of the seasons. From the Christian's point of view they are made to celebrate in the fullest sense of the word. Putting Thanksgiving, Christmas and New Years in the span of some forty days is more than we really deserve. But I imagine we deserve very little if the truth rules out.

This year we can afford a few pleasant thoughts because we have had a number of surprises along the way. When we started the year, I think there were few who thought we would decide to change presidents. We did make the decision. To think that the great American sport of baseball would have a foreign world champion . . . unthinkable. But they are the world champion Toronto Bluejays. So it was quite a year.

Now for that dynamic conclusion—or should I say beginning? We have just celebrated Thanksgiving, the special season of the year for doing what Christians should do best. Who in the world has more to be thankful for than a Christian, the forgiven ones, those who are washed in the blood of the Lamb and who have been made clean. Thankful? Yes, even our destination has been changed from the fury of hell to the hope of heaven. We think of Thanksgiving as the time to bring in the crops and give thanks for the bounty. Indeed earthly blessings are great, but think of the laden tables of the Marriage Supper of the Lamb.

Now Thanksgiving is behind us, and though we feel the effects of its bounty we move toward the acts of giving and love. Nothing symbolizes giving more than God the Father's gift to humanity, the gift of his son, Jesus Christ. Suddenly in a lonely land the heavenly angels announced the arrival of God in the midst of the world. Christ the Saviour was born that we might live. This is indeed an unspeakable and incomprehensible gift. Motivated by love to see straying lambs brought back into the fold Messiah came and became the Lamb of God destined by ancient decree to save his people from their sins. Christmas as no other season moves the world to pause and take a look at the greatest gift ever given. The world may not fully see through their blindness, but they are exposed to the truth each year at Christmas.

The tree and the tinsel and the glow have hardly stopped and there we are at another holiday. It seems to be the time of new beginnings and hope. A day when you change the calendar cannot fully change your life, but it forces you to think about it. It has an effect much like spring. It is a time of renewal. As Christians we need that. It is very easy to fall into the ruts of life and do even those great things by matter of habit. The new year brings to mind the events just passed but reminds us we can do better with the help of God. This is not a holiday for better resolutions. It is a holiday of reviving and promises to be made to God and to others. The old pages are not cleansed because the date changes. The soul can be renewed in this time of meditation and a whole group of new pages called days comes in which we will write out the acts of life. The same opportunities will never come again. The moments and hours of 1993 cannot be regathered at some future day. This is it. This is the day the Lord has made . . . rejoice and be glad.

So in a brief five weeks or so, we move to be thankful, to see giving and love brought into focus, and then to face renewal and hope. When someone says to you this year, "Come ye thankful people come," join them in thanksgiving. Be joined in awe at the miracle of the virgin birth when giving and love visits amongst us. From it make the day of renewal an opportunity to give yourself more fully to his divine will. This is what I call a great holiday season.

Brethren Missionary

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Standard rates for advertising:

one full page	$370.00
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one quarter page	$126.00
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The Vision in Cincinnati Begins to Take Shape

The Grace Brethren Church located in Loveland, Ohio (NE suburb of Cincinnati), recently began construction on their first facility. September saw the footers poured as well as initial excavation of the parking lots. In October the plumbing and electric were roughed in allowing the slab to be poured. By the end of the month the steel had been erected and concrete block was being laid. Tim Gill, chairman of the construction committee, believes the walls will be completed and the roof will be in place by December 1. This will enable interior work to continue during the winter months with the expectation that the building will be dedicated to the Lord in the spring of 1993.

Construction begins in Loveland, Ohio

In a previous *Herald* article the church indicated its intent to build debt free. By the grace of God and the participation of many of His people this worthy intention is close to being completed. Ned Denlinger, treasurer of the church, is encouraged that there will be no mortgage when the facility is occupied for ministry purposes. Because of this approach, some exciting possibilities await this young congregation. First, significant mission activity will be pursued in light of available finances. Next, the people will be able to look back on this project and marvel at what the living God did in their midst. Final cost of the project will be well over $425,000, an amount that humanly speaking was not within their reach. Finally, it will allow the congregation to aggressively reach out to unbelieving friends and neighbors in the community without asking them to help retire the debt on a new building.

In the six years that the church has owned this property many things have happened in and around the church. A month before the property was purchased for $55,000 this former Home Missions church went self-supporting. In the past three years over 400 new homes have been built within one mile of the property. The local high school building will become the middle school next fall at a time when our youth program will be in full operation. The reason this is so significant is that the school is located less than 100 yards from the church property. The GBC in Loveland, Ohio, is interested in generating extensive prayer support for the incredible opportunities that lie ahead. Would you be willing to pray for them in the coming months?

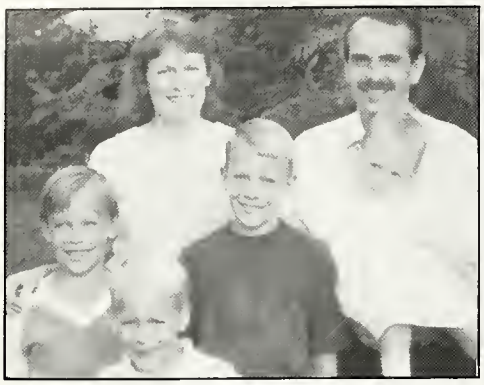
Beginning of new Grace Brethren Church

Six years after the land was purchased it has increased in value over seven times. Obviously God has blessed this project in an unusual way. As the building continues to take shape the people will actually become more involved in the construction process. On October 17 Marty Krallman oversaw a handful of men from the church who actually erected the steel for the north wing. November and December will feature Saturday work crews on a consistent basis. Drywalling, painting, clean-up and other appropriate projects will afford adults and children an opportunity to participate.

The Lord is at work in this suburb of Cincinnati as he continues to raise up and equip his people at GBC. They are encouraged by his faithfulness over the years in providing a new debt-free facility in the Lord's timing for his purpose and glory! Please join them in prayer as they trust God for the finances to furnish the building which He has already purchased.

Missionaries Reflect on Christmas Around the World

Central African Republic
Jack and Marilyn Wainwright



We spent our very first Christmas in Africa in the town of Nzoro, in the northern part of the country near the Cameroon border. As far as the Central African Republic is concerned, I believe this beautiful mountainous region is where you can feel most like Christmas, as temperatures dipped down into the 50s at night with strong winds. With warm fellowship in front of a warm fire, we spent Christmas with the Gary Austin family, who had invited us to visit from Bangui where we live.

We also got a taste of how the African Christians in this town celebrate Christmas. The center of the celebration was at the largest Grace Brethren Church in Nzoro, where the service started early in the evening on Christmas eve. There were two sermons before the annual pageant started. The acting out of the Christmas story was quite unlike any we had ever seen. The cast consisted of scores of actors, with even the minor parts highly dramatized.

We were treated to sweet tea, prepared by the OTN ladies (the African equivalent of WMC). Some of the guests were even honored with a quart of perfume. After the pageant we left for our homes, while the villages continued their celebration into the early morning hours of Christmas day.

After an afternoon church service on Christmas day, we enjoyed a delicious meal with the Austins, followed by a time of prayer, singing and sharing God's Word around their Christmas tree.

England
Roy Angle

In the land of Charles Dickens and "A Christmas Carol" they have crackers for Christmas. Yes, crackers. Not the salted wafers, but a small, brightly foiled cylinder containing a paper hat, a small toy, and a sweet (candy). Why is it called a cracker? Because out of either end of the cylinder is a string that is jointly pulled between two partners that results in the "snap" of a hidden firecracker. They come in all shapes and sizes and are adorned with the total spectrum of colours (British for colors), all in the name of making the Christmas day a merry one.

Eating is a cross-cultural phenomenon and so holidays and good food go hand in hand in England as well as in the U.S. Turkey is the most popular bird for consumption on the family table. Throw in some brussel sprouts, broiled potatoes, sage stuffing, and carrots for colour, and no one leaves the table hungry. For the food finale there is Christmas pudding. This is not of the Jello family but something more in line with fruitcake. These may be made from a unique family recipe the year previously and allowed to cure or bought at the store days before. It is dark cake with a grand assortment of fruits and nuts to make it a rich delicacy. This Christmas pudding is steamed for several hours to make it warm and moist before eating. To serve it you lay a small slice on a saucer, pour a blanket of smooth, rich, double cream on top, ignore all warnings of rising cholesterol levels, and enjoy. Some even hide a small coin inside the pudding for the "lucky" finder to signify good fortune for the upcoming year.

There are Christmas plays at the school, which parents watch with proud approval as their child plays his or her part. The church is decorated with evergreens and red ribbons. It is the best attended service of the year in a country where average attendance the rest of the year is less than ten percent.

Good things come in pairs, and so it is with a British Christmas holiday. In the days of lords of the manor and servants, Christmas day was a day of hard work for all except the upper-class who were being festive. But often the lord would grant the servants the following day off to retire from their labors to spend with their families. They would "box up" the leftovers of Christmas day and send plenty of food along home with the servants. Hence December 26th is called Boxing Day and is a national holiday as well.

Merry Christmas to all and to all a Good Night.

Japan
Cecil and Debbie O'Dell

As Mrs. Kimura walked through the department store, she listened to the English Christmas carols as they played. "Joy to the world, the Lord is come"—if only everyone that heard those words knew the Lord who came, she thought. She was glad she had attended the church near her house and had found the true meaning of Christmas. As she thought about the baby in the manger, she began to think of her family and what Christmas meant to them.

Her husband was a salary man and things were hectic as Christmas drew near—not because of Christmas, but because the end of the year was coming and there were many parties to attend. She was hoping he would at least come home early on Christmas.

Noriko, her little girl, was looking forward to receiving presents. They would be all set out when she came home from school, but she'd have to wait to open them when her dad got home. Hopefully he wouldn't forget the Christmas cake from the bakery down the street. They had ordered it two weeks ago—chocolate with lots of decorations on it.

"If only I could get my husband and Noriko to attend the programs at church," Mrs. Kimura thought. They both seemed interested when she had mentioned the children's program, the Christmas Eve prayer meeting, and the Christmas service the Sunday before Christmas. If they would go, they too could know the joy that the Lord came to bring.

Mexico
Brenda Welling and Bess Farrell

As December approaches, our thoughts drift back to this time last year. We were invited to celebrate Christmas with Pastor Mariano Azcarate and his family. Usually the house would have been full of their relatives, but for numerous reasons none of them were able to come.

About 7:00 p.m. on Christmas Eve, we arrived at the Azcarate residence, which was decorated with an artificial tree (a tradition adopted from the U.S.) The Mexican custom is to decorate one's home with an extensive manger scene.

The evening began by talking and playing games. It was about 10:00 p.m. when the children were each permitted to open their gift. They usually receive only one small gift at this time. Gifts are normally given on January 6 celebrating the Magi giving gifts to the Christ child. Then the adults exchanged inexpensive, humorous gag gifts. We all got a good laugh.

We followed the Mexican practice of eating the Christmas meal at midnight! Although the traditional meal consists of Pozole (a soup made from chicken or pork broth, hominy and seasonings, topped with shredded chicken or pork, cabbage, radishes, oregano, chile and a squeeze of lemon, and served with tostada shells on the side), the pastor's wife thought we might enjoy having turkey. They had never had stuffing and gravy so we had a good time showing her how to make them.

Upon our arrival home at 3:00 a.m. Christmas morning, we exchanged gifts and decided to call it a night.

Navajoland
Ray and Mary Thompson

TV is there, even in the remotest hogan. So almost every Navajo person has some idea of "Christmas." It's a time to exchange presents, a time for families to get together for a good meal, and for many a time to do a lot of drinking. Because the gospel has had an impact there for many years people may even have a fuzzy idea that Christmas has something to do with Jesus' birth. Sounds like a pretty common American attitude, doesn't it!

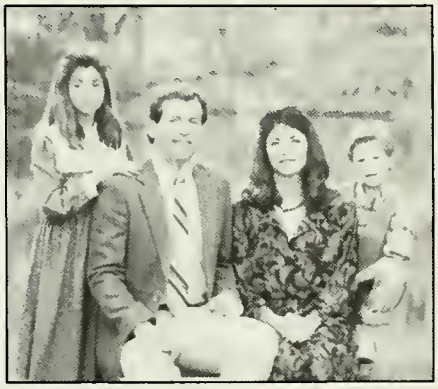
But with Navajo Christians, the season is a joyous celebration. It's a party. Christmas carols, gift exchanges, carry-in dinners, and programs depicting the nativity involve young and old.

At Grace Brethren Navajo School the weeks before Christmas are filled with excitement as each student makes the perfect gift to take home to his or her parents. There are songs to learn and parts to memorize for the school program, a joint effort by the school and the Navajo churches.

The last noon meal before vacation is a sumptuous feast for all the students, teachers and staff, followed by a party with gifts purchased from money sent in by the children's sponsors. Parents and friends gather in the evening for a wonderful program in the gym, presented by the Navajo churches and the school. The familiar Christmas story is told in the Navajo language.

For Navajo people, becoming a Christian has meant giving up traditional ceremonies that recognize the pagan origin of the earth and spirits who governed their lives. Now Navajo people celebrate the birth of the Saviour, the Creator who gives joy and hope to their lives.

Philippines
Dan and Tori Beaver



September 1, during our first month in the Philippines, we awoke at 4 o'clock in the morning to Christmas music blaring from our neighbor's radio. We soon learned that not only do the Filipinos like to share their music, but if the spelling of the month ends in "er" then it *is* Christmas season.

This time of year brings explosions of firecrackers so loud and frequent that you might think you are in the midst of a war zone. Turbulent noises surround your home in all directions. Each day of the season gets louder and louder, until it culminates in a continuous rage of blasting on New Year's Eve. You see, this is happiness for them. But it can be an obnoxious, irritating racket to the foreigner.

In this poverty stricken nation where dreams of a better life seem to be futile to the Filipino, one-fourth of the year is dedicated to the hope and joy that the Christmas season might give. What an opportunity to share with the Filipinos that Jesus is the only hope for the nation!

As we sit around our native tree, made of leafless branches pegged to a pole and arranged in the shape of a pine, we remember the cold December days back home. This hot, humid climate in the Philippines hardly reminds us of those days, yet we are content in the surroundings in which God has placed us. The Filipino believers are happy. Even though we show them seasonal cards of snow, sleighs, evergreens, and jingle bells, they hardly understand those things that have been realities in our lives. As eggnog and hot chocolate warm our tummies in December in the U.S., here our hearts are warmed to see Filipino brothers and sisters in Christ rejoicing with us in our Savior's birth.

Thank You to WMC Circles

Dear National WMC,

Your circles overwhelmed us with your enthusiastic shower of food and cleaning supplies for the Missionary Residence on August 4 and 5 of conference week.

Many of you attending the open house/reception saw one entire wall of the All Nations Room graced with three long tables stacked high with all kinds of canned goods, cheese dinners, grains, mixes, common staples, cleaning supplies, paper items, laundry items, plastic bags, and light bulbs. Some circles also contributed gifts toward the purchase of linens.

On a regular basis, and for months to come, the members of our Missionary Residence Committee will be able to stock the sixteen shelves of the food reserve with these many items and will also be equipped for their work days of cleaning.

On behalf of the entire mission family, I thank you for these gifts of thoughtfulness and love. You do so many practical and personal things for us. You are very special to us!

May each of your circles know God's blessing and encouragement this new year.

In much appreciation,

Doris Julien

The missionary ladies in attendance pose with all the "goodies." (Left to right) Beckie Kiddoo, Laura Hickey, Debbie O'Dell, Sue Griffth and Marilyn Wainwright.

The missionaries and WMC women serve refreshments to those who attended the reception.

Hostess Doris Julien greets the WMC ladies who attended the Open House at the Missionary Residence.

National WMC President, Geneva Inman, is surrounded by all the wonderful goods donated by WMC women from across the nation.

Photos by Sue Griffith

Rethinking the Harvest (Part 4)

DR. KENNETH O. GANGEL

Mysteries of the Mission

Matthew 10:16–23

According to the thirteenth edition of Wycliffe's *Ethnologue*, we are currently aware of some 6,170 languages in the world. That volume suggests that only 827 of them have definite translation needs; another 64 need revision; 220 have "probable needs" and 2,495 are "possible need" groups. Those statistics, however, do not tell us what is actually on paper. In reality, of those 6,170 visual language groups, far less than half have any portion of the Scriptures on paper at all while 3,606 still need the Bible in their own language.

Unreached People claims that 15% of all missionaries are involved in church planting. *Mission Frontiers* identifies 24,000 "church lineages" with 16,000 or two-thirds still needing some kind of movement.

Those amazing figures describe the task of global evangelism as we approach the end of the twentieth century. The year 2000 has become something of a goal for missiologists, not because of any mystical or eschatological importance to the year, but rather as a focal point toward which the church can aim in its worldwide efforts. How different all that seems from what we read in our passage; yet how clear from Matthew's day to ours that the gospel receives no automatic reception in a hostile world.

Witnessing with Caution

> I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves. But be on your guard against men; they will hand you over to the local councils and flog you in their synagogues
>
> (Matt. 10:16–17).

The normal English rendering of Matthew 10:16 puts the emphasis on sheep—"I am sending you out like *sheep* among wolves." The Greek text, however, requires that we focus on the verb "sending" from which we get the word apostle.

To be sheep among wolves certainly sounds like a dramatic call and challenge. But the centerpiece of the verse shines the spotlight on the sender—"*I* am sending you out." Danger was not new to these men. Earlier Jesus had warned them, "Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves" (Matt. 7:15). These are not very encouraging words but the Bible describes realistic, not idealistic, situations.

These two verses probably point to later ministry when these very men were indeed handed over to local councils and flogged in synagogues. As the latter chapters of the book of Acts attest, the Apostle Paul (soon to join this group of disciples) proclaimed the gospel before governors and kings and certainly among the Gentiles.

Most of us who have served the Lord for any period of time understand how Christians stand like sheep among wolves. Of a bit more difficult interpretation, however, is the requirement to be as "shrewd as snakes and as innocent as doves." Here we find another of those universal principles jumping out of the passage. Like these first apostles, you and I need to avoid danger as much as possible while at the same time making sure that we do not provoke the wrath of others unduly.

As we read newspapers and watch television news accounts of religious leaders getting themselves into trouble, we almost wonder whether they have read only the first part of this sentence.

Most of us who have served the Lord for any period of time understand how Christians stand like sheep among wolves.

The word "innocent" translates the Greek word *akeraioi* which means unmixed and pure. The word is used only two other places in the New Testament and means essentially the same thing in those contexts.

> Everyone has heard about your obedience, so I am full of joy over you; but I want you to be wise about what is good, and innocent about what is evil (Rom. 16:19).

> . . . so that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe (Phil. 2:15).

Remember these missionaries are being sent to their own people so the warning emphasizes what will happen at the hands of their own Jewish leaders.

So on the one hand the Bible encourages us to be zealous, to go forward, to implement a global strategy for the proclamation of the gospel. On the other, we are cautioned to recognize that the results could very well be negative, that life may be quite dangerous for those who follow Jesus. Witnessing with caution represents a distinct approach to the mission.

Witnessing in Captivity

> On my account you will be brought before governors and kings as witnesses to them and to the Gentiles. But when they arrest you, do not worry about what to say or how to say it, for it will not be you speaking, but the Spirit of your Father speaking through you
> (Matt. 10:18–20).

Here our key word rises mightily within the context of the expanding gospel. The messengers of the Lord would be *witnesses* not only to Jewish leaders in the synagogues (v. 17) but also in front of Roman governors, Herodian kings. Ultimately they would carry the message to the Gentiles. Dangerous? You bet! They *were* arrested. But those moments gave great opportunity. Though he was not in this immediate group described by Matthew, Stephen demonstrates the fulfillment of this prophecy at the time of his martyrdom. The Spirit of the Father, as Matthew calls him, spoke through Stephen to proclaim a mighty Messianic Christology.

Surely these words of our Lord find application and fulfillment beyond his own lifetime. Throughout the book of Acts we see a constant recurrence of precisely this pattern of witness and martyrdom (Acts 4:1–13; 5:17–18; 7:54–60). Many Bible scholars feel that the greatest fulfillment will yet come during the time of the tribulation. Then the gospel of Jesus Christ will be carried throughout the world before he returns to establish his glorious kingdom on earth.

Notice how the two themes of kingdom preaching and proclaiming the message of Christ go hand in hand. At one point Mark records that "men will see the Son of Man coming in clouds with great power and glory. And he will send his angels and gather his elect from the four winds, from the ends of the earth to the ends of the heavens" (Mark 13:26–7). As the New Testament unfolds, the central theme of Scripture becomes clear—God has called out people from all nations to respond to his truth and to accept his invitation. He requires the church to incarnate that invitation.

Witnessing in Confusion

> Brother will betray brother to death, and a father his child; children will rebel against their parents and have them put to death. All men will hate you because of me, but he who stands firm to the end will be saved. When you are persecuted in one place, flee to another. I tell you the truth, you will not finish going through the cities of Israel before the Son of Man comes
>
> (Matt. 10:21–23).

As the disciples listened that day, Jesus went on to describe a very negative scenario for their ministry—divided families, hatred and persecution. How frequently our Lord emphasized that the world's anger falls upon Christians because of their relationship to Christ. Nevertheless, no matter how difficult things become, the Lord offers ultimate deliverance to all his servants.

We find it difficult to understand what Jesus meant when he said, "You will not finish going through the cities of Israel before the Son of Man comes" (v. 23). Here again the idea of an extended fulfillment to the time of the tribulation and the ultimate coming of the Lord dominates our thinking. True, the disciples had not communicated the gospel in all the cities of Israel before the fall of Jerusalem in A.D. 70, but the fall of Jerusalem is not the time reference of our passage. Jesus focuses on the coming of the Son of Man and that kind of terminology almost always refers to what we call today "the second coming."

> The drama which attended the ministry of the early messengers still marks us when we share Christ.

"Mysteries of the mission." Why is it necessary to exercise caution when one has such a positive and life changing message to convey? How can the people of the Lord be subject to captivity when they speak in behalf of the Creator himself? Why does the gospel—such an affirming, eternally vibrant message—attract confusion wherever it is preached? Because of the stranglehold in which sins hold human society. Let us make no mistake about it. The drama which attended the ministry of the early messengers still marks us when we share Christ and live faithfully to the gospel in today's world.

From the Mouths of Two or Three Witnesses

Testimonies of the witnessing experiences of two alumni of a First Love Renewal seminar held in Atlanta, Georgia

From an eleven-year-old just beginning the fifth grade:

"Dear Mr. K_____,

"I called Matt and told him he could come over if he wanted to. He said he could not, so I went over to his house. I asked him what he thought of the Bible. He said he knew he was going to hell. But he could not do anything about it. I said he could. So I prayed with him to ask Christ into his heart. After that he had a lot of questions. I answered every one for forty-five minutes. And that was my ministry to Matt.

Your friend,
David

P.S. Pray for Matt."

From Eileen and Jim Foster, Amish House Quilting, Marietta, Georgia:

"God is so good! Our new business required a van to carry my quilts from one trade show to another. Jim and I prayed and asked God to reveal his will to us. We knew we needed to follow God's principles of finance and used those as our guideline for knowing which van God wanted us to buy.

"The *seventh* dealership (God kept closing doors so clearly) was forty miles across the city. At the last moment one evening we decided to take the drive and see what was available. We sensed early in our discussions with the salesman that this deal was going differently. We were able to reach an agreement on price and were pleased with the van God had provided.

"The salesman was sensitive to our Christian testimony and asked questions about our reasons for seeking God's leadership in the purchase of a van. It was a concept totally new to him and we were pleased to share what God had been doing in our lives.

"The windows needed to be tinted and it would take several days. The salesman said he would be happy to deliver it to our house (forty miles away) and drive our car back for a trade-in. He was newly married with three new step children, and since it would be his day off we suggested he bring his family along.

"We had watermelon to reward them for the long drive. As the kids ate and the men talked downstairs, the salesman's wife and I went upstairs. She wanted to see how we had decorated a bedroom in the Shaker style. Within minutes, our conversation headed to her need for God. With no thought or effort on my part, I asked if she would want to ask Jesus to come into her life and be born again. The Holy Spirit brought about what I hadn't planned or even considered. She prayed the sweetest prayer of confession and trust in Jesus.

"We thought we were only getting a van, but God had plans for a new life in Christ! Jim and I are so glad we were obedient about this purchase and faithful to allow God to work through us. We are still receiving his blessing by retelling this story. God wants to work in every detail of our lives. We must be willing and open to his leading. God is so good!"

"But thanks be to God, who always leads us in triumphal procession in Christ and through us spreads everywhere the fragrance of him."

2 Corinthians 2:14

Answers for Your Financial Questions

—Set goals
—Record expenses
—List debts

LEE CARYER

"Honey, we need an expert to fix our finances" . . . "With these kids to support, I'm by myself—it's impossible to live on the money I make" . . . "What's the trick to making your money go farther?"

When people say things like that, a Christian financial counselor is in for a long day. After several years, I was never able to help couples or single parents who said things like you just read.

On the other hand, "My spouse and I want to know if there are some changes we should make to be better stewards of His finances. Can you help?" . . . "God has been faithful in every area of my life except my finances. I must be doing something wrong there. What do you think?" . . . "Our giving isn't where we want it. More importantly, it isn't where God wants it to be. Where are we getting off track?"

Now those are people who can be helped: people who have the attitude of stewardship, of responsibility, of accountability. Most important, people who realize that God plus each of us is bigger than any problem, even one regarding money.

Send your questions to:
Lee Caryer
P.O. Box 261053
Columbus, OH
43226

Christian Financial Concepts, Larry Burkett's non-profit, non-denominational organization (601 Broad Street SE, Gainesville, GA 30501—telephone 404-534-1000) has a nationwide group of counselors trained to offer biblical solutions to financial problems. There is no charge for their assistance. But they do not "fix problems," they help you fix your problem; they do not offer "tricks," but God's wisdom. They cannot revive a defeated spirit, though some might be able to direct your thinking to the One who can.

The best thing to do before going to a counselor is to develop a good base of biblical wisdom on finances. This can begin with attending a "Your Finances in Changing Times" seminar at your church, or one within driving distance. The next step is a "How to Manage Your Money" class in Sunday school. This twelve-week study reinforces the six-hour seminar, through a home study workbook and class discussion.

By doing your homework in this way you eliminate the need for the counselor to attempt to teach you background before discussing your personal situation.

During my years as a counselor I also asked couples to bring three things to our first meeting. I had found that these three things were necessary to successfully complete an effective budget, and *never* found counselees who already had them.

First, *goals*. Why did God cause you to be married to each other, or to be single? What does he want you to accomplish? Proverbs says, "The mind of man plans his way, but the Lord directs his steps" (16:9) and "Commit your works to the Lord, and your plans will be established" (16:3). So what are your goals?

Some goals, like college educations, purchase of homes, and future vacations clearly require financial planning. Others, like one spouse being home at certain times, have financial implications. So what are your goals?

Second, *expenses*. I always asked people to record every cent spent during a one-month period. Not all did it, but I always asked. (When people didn't come back for a second appointment I always assumed they didn't want to monitor expenses—it couldn't have been my sparkling personality, could it?) This laborious process tells where the money is really going, not where we think it is going. It's amazing how big a category miscellaneous can be.

Third, *debts*. Listing all debts, by amount and interest rate, will provide a tangible goal when the time comes to focus on debt reduction. (By the way, for most people that time is the same—now!)

There are two ways to list debts. Either smallest amount owed to largest amount, to allow an early feeling of accomplishment as the smaller ones are eliminated, or highest interest rate to lowest, to maximize savings on interest payments. I tended to explain the choices, then suggest that the couple or individual decide.

If you find you need financial help, why not learn the basics and go through the process? In all probability you will be able to work through the financial problems God has allowed in your life. If you still need help, you are prepared to receive it, from someone in your local church or a CFC counselor.

I don't know how to bake a cake, but I do know the mix must be taken out of the box and be added to other ingredients before it can go into the oven—if you want a successful cake, that is.

Mission AMERICA

REACHING NORTH AMERICA FOR CHRIST IN THE 90s

The End and the Beginning

JESSE DELOE

The end of the year brings a tangled web of thoughts. Regret over what might have been. Sorrow over the losses of the year. Grief and pain, perhaps. On the other hand, joy at the memory of victories won, gains made, goals achieved.

The prospect of the new year, likewise, engenders a mixture of expectations. Dread at what might happen. Sorrow at diminished ability or resources to achieve predetermined goals. Excitement at the thought of what could happen. Hope that relationships may be strengthened, that the passing of time may bring healing and newness to what may have become routine and expected.

At Home Missions we are rejoicing at what God has enabled the FGBC to accomplish in 1992 toward the extension of his church! Here are the congregations and pastors who have reached a significant milestone at the end of the year, churches that have achieved self-support status:

- Blain, Pennsylvania—Dennis Huratiak
- Bradenton, Florida—Bob Byers
- Escanaba, Michigan—Gary Hable
- Fishers, Indiana (NE Indianapolis)—Al Edgington and Ron Smals
- Hurst, Texas—
- London, Ohio—Howard Immel
- New Albany, Ohio (NE Columbus)—Will Marling
- Saratoga Springs, New York—Dale Jenks
- Maple Valley (Seattle), Washington—Bob Gentzel

Those churches express their thanks to our readers for making it possible by their generous gifts and faithful prayer support.

Turning to the new year, the cycle begins again for four new congregations already forming: East Valley Grace Brethren Church, Phoenix, Arizona (Mike Wallace); Grace Brethren Church, Corning, New York (Peter Miller); The Bible Church of Ivywood, Pennsylvania (Chet Sparzak); Shoreline Community Grace Brethren Church, Oceanside, California (Doug Bukowski and Gary Kinser).

We hope to see two others develop quickly after the new year. Plans are underway for Grace Brethren churches in both Tampa and Gainesville, Florida. Look for further announcements very soon.

One of our joys in anticipating the new year is the expectation that Grace Brethren people all across America will be standing with us in these new churches. Exercising great faith—as the church-planting pioneers must do—and committing themselves to sacrificial giving and fervent prayer, these Brethren will rejoice at the end of the next year in victories won, sinners brought to the Savior, and groups of believers gathered together in new Grace Brethren Churches.

Together, committed to MISSION AMERICA, we'll rejoice in new victories in the new year!

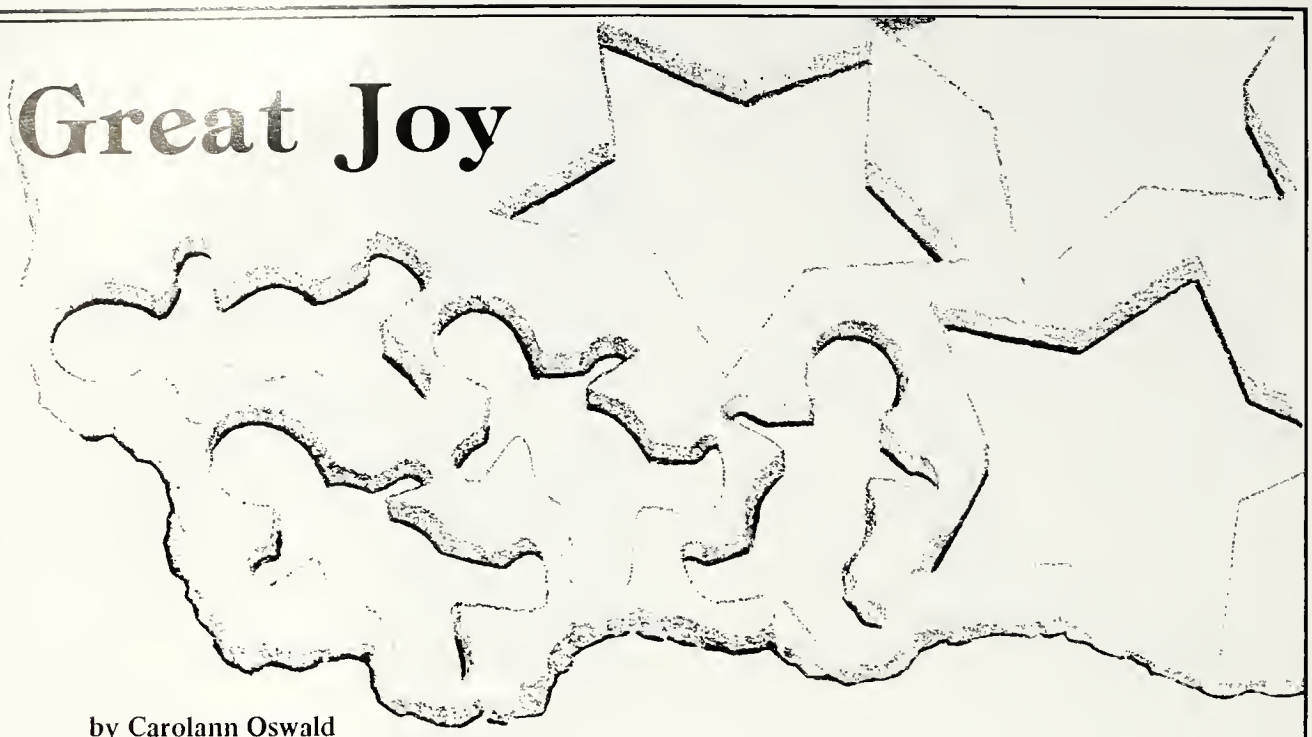
Church Planter
Peter Miller
Corning, New York

Church Planters
Chet and Barbara Sparzak
Oceanside, California

Church Planters
Mike and Denise Wallace
Phoenix, Arixona

Church Planters
Doug Bukowski and Gary Kinser
Oceanside, California

Great Joy



by Carolann Oswald

Memories of Thanksgiving turkey gave way to Christmas anticipation. Carols rang through the air and decorations appeared in windows.

Erin and Monica were confiding Christmas wishes to each other as they passed Mrs. McQuigg's on their way to school.

"Yoo hoo," Mrs. McQuigg called from her front porch. "Do you have a minute? I'd like to talk with you."

Monica looked at her watch. "Sure Mrs. McQuigg. What's on your mind?"

Mrs. McQuigg drew the girls out of the chilly wind saying, "For several years I have taken cookies and fruit to the residents of the nursing home across town. This year I was wondering if you children would like to help."

"That would be fun, I'd like to help," Monica said.

"Me too," Erin agreed, jumping up and down. "What shall we do?"

"Say something to Tim, Casey, Lawrence and Herbert," Mrs. McQuigg instructed. "Talk with your parents and, if everybody agrees, then you gals each bring a batch of cookie dough. The boys can each bring several pieces of fruit for people who aren't suppose to eat sugary things. Scoot along now, so you aren't late."

"We'll let you know by Saturday," Monica called skipping with Erin down the walk.

The boys met the idea with moderate enthusiasm. However, after a brief conference, they decided to go along with the plan because it would be neat to see inside Mrs. McQuigg's house.

Monica and Erin did not think that was a very noble reason for helping!

All the parents agreed the project was a good one. On Saturday morning the girls bounded up to Mrs. McQuigg's front door with the good news.

"Fine!" Mrs. McQuigg beamed. "Be here next Saturday by 10:00. We'll have a grand time."

During the week Tim bought red delicious apples. Casey chose juicy pears. Lawrence decided to buy oranges, and Herbert picked out a bunch of bananas.

Finally it was Saturday morning. There was quite a bit of chatter as the children approached Mrs. McQuigg's porch. She opened the door to let them in.

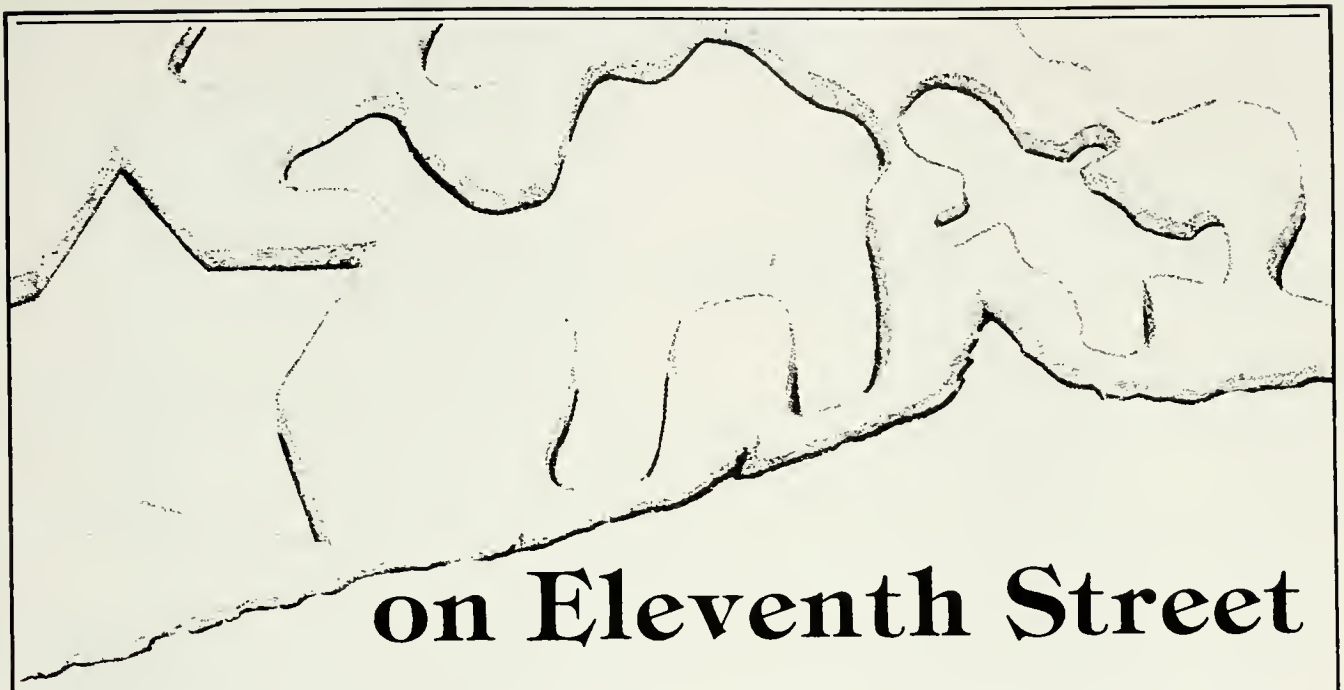
The most wonderful warm, sweet, spicy smell greeted the eager bakers. The boys forgot all about looking around and followed their noses straight into the kitchen where their eyes "popped."

Mrs. McQuigg had opened her table full length. It was covered with a crisp white cloth which had been dusted with flour and confectioner's sugar. Three sturdy rolling pins lay in a row on each side of the table. The counter tops were a gleaming array of baking sheets.

"Fellows," Mrs. McQuigg said, motioning to a large basket beside the sink, "gently place your fruit here. I'll wrap each piece in tissue paper later."

Mrs. McQuigg placed the girls' buttery cookie dough on the table. She rolled out three large circles.

"OK, two people standing on opposite sides of the table can cut cookies from one circle. Try not to waste space, but do press all the way through the dough. When the circles are cut, I'll lift the cookies onto baking sheets and roll more dough. Let's get cracking, there's a lot to do!" Mrs. McQuigg chuckled.



on Eleventh Street

When the children had begun cutting the second batch of dough Lawrence made a suggestion. "Let's all tell what part of the Christmas story the cookies remind us of."

"Great!" Casey agreed. "I'll go first. I'm cutting trees–EVERgreen trees. They make me think that Jesus was born in a manger, grew up, died on a cross, and rose again, so '. . . whosoever believeth in him should not perish, but have EVERlasting life.' "

"That was good Casey," Tim said. I'm cutting snowmen. They help me remember that because of Jesus, my sins can be washed away, and I can be whiter than snow in the eyes of God."

"Hey, this is fun!" Erin exclaimed. "My cookies are angels. I think it would have been so exciting to have been a shepherd when the angels came with 'good tidings of great joy' the night Jesus was born."

"I'm cutting stars," Monica said. "They make me think of the wisemen who followed the special new light to where Jesus was. The Bible says Jesus is the 'light of the world' whom we should follow all of the time."

"Ho! Ho! Ho! guess who I am," Lawrence chuckled. "Santa Claus of course. I know Santa is just part of the fun of Christmas, but it makes me think about all the people who don't know the REAL meaning of this special day. People who have never heard about God's love gift–Jesus."

"Nyeeeow! Nyeeeow!"

It was Herbert's turn. Of course he had found the airplane cutter. "Erc! Erc! Erc!" Herbert screeched as he touched down on his dough strip cutting three perfect planes.

"This airplane makes me think of the terrific trip Christians are going to take when Jesus comes again. No rockets, no wings, just 'nyeeeow' up into the clouds with Jesus."

"I like the bells," Mrs. McQuigg interjected. "They help me remember how happy we can be because Jesus loves us. Say, it's nearly noon. Take turns washing up and join me in the dining room."

"Man, you must be expecting the president himself," Tim exclaimed when he saw the dining room table set with china, gleaming silver and crystal.

"The table is set for my friends," Mrs. McQuigg said. "Find a place and I'll sit here at the end."

After saying the blessing Mrs. McQuigg ladled steaming chili into each bowl, poured rich hot chocolate into marshmellow laden cups, and passed trays of crackers and cheese. For dessert there was ice cream with a choice of three toppings.

"Ummm, that was so good. Thank you!" the children all said.

While the boys replaced the doughy cloth with a crisp clean one, the girls carried lunch dishes to the kitchen sink.

Mrs. McQuigg placed small bowls containing a knife and icing down the middle of the table. Each child was given six cookies at a time to ice. Mrs. McQuigg was in charge of colored sugars. By 3:00 the counter tops were a rainbow of beautiful cookies.

Before leaving, each child chose a half dozen cookies to take home. As they gathered at the door Mrs. McQuigg asked, "How would you like to ask permission to help deliver the goodies?"

"That would be the best thing yet!" the children chorused.

"Let me know tomorrow at church, and thanks again," Mrs. McQuigg called waving goodbye to the happy Eleventh Street Gang.

Reprinted from December 1979 *Brethren Missionary Herald.*

NEWS UPDATE

News:

Gulfview Grace Brethren Church Rev. Jim Poyner, pastor of Gulfview Grace Brethren Church, 6639 Hammock Road, Port Richey, and six others from the church family went on an exciting twelve-day tour of the Holy Land September 8–18, 1992. Dr. Nathan Meyer, world-renowned evangelist and Bible teacher, conducted the tour with his daughter, Joan Keane, as hostess. Dr. Meyer has been involved in a number of biblical excavations and led over 100 tours to israel in the past 35 years. Jerusalem, Mount of Olives, the Dead Sea, Bethlehem, Sea of Galilee, Nazareth, and spending an evening with a Jewish family were some of the highlights of the tour. Others on the tour from the Gulfview GBC were: Bob Brown, Rosemary Conklin, Jean Kalb, Duane and Mary Reed, and Bettye Rollason. The enclosed picture shows 34 of the 40 who were part of the Meyer group.

Tour group to the Holy Land including seven from Gulfview Grace Brethren Church

Weddings:

Michelle Lee Ryman of First Brethren Church in Buena Vista, Virginia, married William Joseph Brown on October 24, 1992. Billy is a warrant officer in the U.S. Army and is currently stationed in Kansas.

Listie Grace Brethren Church The Listie, Pennsylvania, Grace Brethren Church had a 100-year Anniversary Celebration on September 27. Rev. Ron Jarvis is the pastor of this church. Rev. Charles Turner was the speaker for this highlight in the church's history.

Pastor and Mrs. Russell Knves, Pastor and Mrs. Ron Jarvis, Rev. and Mrs. Charles Turner, Rev. and Mrs. John Burns, Pasotr and Mrs. Larry Weigle, Pastor and Mrs. Max DeArmey

Deaths:

Mace, Barbara, died October 7 after an extended illness. Through her illness she encouraged many and was a walking sermon that God's grace is sufficient. She is survived by her husband, Ed. She was a member of the Ellet Grace Brethren Church in Akron, Ohio.

Cowen, Rhea, a member of the Grace Brethren Church in Homerville, Ohio, passed away the first part of October.

Address Changes:

Fetter, Scott, 2428 Westfield, Niles, MI 49120.

Carozza, Kenneth, 15 Dalewood Road, Newington, CT 06111.

Grace Brethren Church, P.O. Box 25, Corning, NY 14830.

East Valley Grace Brethren Church, P.O. Box 1266, Gilbert, AZ 85234.

Vancouver Grace Fellowship, 11304 S.E. 10th St. Apt. X-10, Vancouver, WA 98664-5172.

Western Reserve Grace Brethren Church, 1066 E. Aurora Road, Macedonia, OH 44056.

DAILY DEVOTIONS
Great as a Christmas Gift!

Daily Devotions is published twice each year (January–June and July–December). It contains a devotional article for each day as well as pictures of Grace Brethren people involved in the work of our national fellowship. The Daily Devotions encourage you to remember those in prayer who are pictured on each page.

The next issue will be dated January through June 1993. This would make a thoughtful Christmas gift for family and friends.

Place your order now for church quantity orders at $2.30 each plus postage and handling, or your individual order at $7.00 per year. Order from:

DAILY DEVOTIONS
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We will also publish the names of all contributors in the *Herald* magazine.

CONTRIBUTORS	
Mr. and Mrs. John Aeby	October 1992
Mr. and Mrs. John Aeby	November 1992
Mr. and Mrs. Wayne Beaver	November 1992

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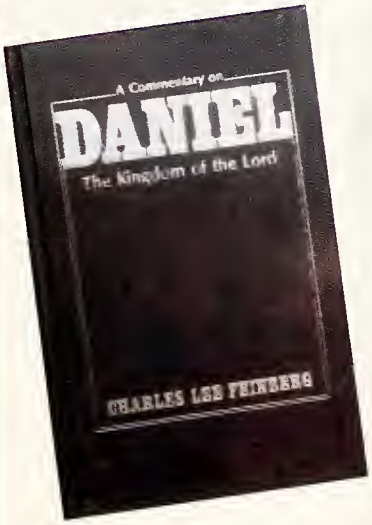

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